WORKS IN PROGRESS

VOLUME 10, NUMBER 12 | THURSTON COUNTY RAINBOW COALITION | APRIL 2000

"There is dignity in work only when it is work freely accepted." Albert Camus

The Olympia Workers Association

Results of the Workers Survey Are In!

Eric Thomason

In a survey conducted throughout the fall and winter in downtown, the Olympia Workers Association (OWA) learned the average monthly salary of $1200 was paid to the unprofessional workers of downtown Olympia, barely a third have any health care, and yet almost 80% approve of the way in which their bosses treat them.

62% of the nearly 150 workers surveyed have no health care, 24% feel that they have been sexually harassed while at work, and the average savings account is $550.00.

OWA is a group fighting to help workers in Olympia, focusing in on the wrongfully fired, abused, harassed, and underpaid. OWA has implemented the Boss Watch program that, through the distribution of contact cards around the downtown area, has become an active community forum for grievances, legal advice, and mediation.

The survey was intended to get an awareness of what's going on in downtown Olympia with its workers. Questions such as salary, voting habits, age, living conditions, education, benefits from job, and how workers feel about the employers they work for were asked in the survey.

Some of the numbers were as expected, according to OWA member Jeremy Wells, "We know that many people working downtown don't have health care, much less dental, paid vacations or retirement—what we didn't know was that many of them are happy without those things."

62% of the nearly 150 workers surveyed have no health care. 24% feel that they have been sexually harassed while at work. The work force is young, with an average age of twenty-six years, 18% have dependents, and the average savings account of a worker in downtown Olympia is five hundred and fifty dollars.

The workers occupying the jobs of servers and bartenders seemed to have the highest monthly wage while working the least number of hours. They are also the workers who least respect their bosses. Wells says, "They (servers) tended to be at their job longer, be older, have more education and a better grasp of local politics. These things produce a different opinion about their employers compared to the bus persons or dishwashers who are very young and just starting in the work place."

Cooks and retail people reported receiving the most consistent annual raise. Robert Burr, a cook downtown, says "My boss knows that my rent goes up every year—and she gives me a raise every year. That's the way it should be." One third of all cooks, who generally work longer hours and receive less pay than servers, receive an annual raise compared to only four percent of servers.

The survey results point to a complacent worker says Wells, "We talked to a lot of people that work in places that we know are evil—bad—but the workers think that it is okay and are generally happy to just be employed."

OWA doesn't believe that it is good enough just to be employed. Wells points to the average rent being paid by the workers as being $400 a month, the lack of health care and savings, and secureless jobs as a bad situation for any worker to be in. Injuries, sickness, or any major personal problem can cost most of these workers everything that they have! If a worker breaks their leg playing basketball, chances are they will lose their job and maybe their apartment. There is nothing for them when they are unable to do the physical part of their labor and then they will find that they mean nothing to most of their bosses.

The OWA says that they did learn a great deal about the workers in Olympia but more importantly the workers of Olympia learned about them. Burr said, "I didn't even know that they existed, what a great idea!"

The OWA plans to continue to educate, support, and listen to workers no matter how the workers feel about their bosses. They realize that OWA isn't always thought of as needed when things are going well for a worker, but when employers let their workers down they will be there to help in anyway possible.

Wrongly Fired? Harrassed?

BOSS WATCH

Call the Olympia Workers Association

705-3433

Abused? Mistreated? Unfairly Paid?

April 8th to April 15th

Death Penalty Awareness Week

Glen Anderson & Alice Curtis

Death Penalty Awareness Week will offer many ways for the public to learn about the death penalty. An innocent woman released from death row will speak at several times and places about her experiences; a memorial service will remember innocent people who have been executed; a classic film will be shown; a bookstore will feature relevant books; and the *Olympian*'s religion page will feature articles.

The featured speaker for several Puget Sound engagements is Sonia Jacobs, who spent 16 years in prison -- including 5 years on death row -- for a double murder she did not commit. One of the prosecution witnesses had actually committed the crime and lied that Sonia and her husband were guilty. But before the truth came out, Sonia's husband had already been executed in Florida's electric chair.

Through April 10th

TCTV (cable channel 29) airs the Olympia FOR program about the death penalty. Host Glen Anderson and four local guests (Rozanne Rants, Nancy First, Robert Press, and Alice Curtis) provide a great deal of information and fresh perspectives.

Throughout April

Orca Books, 509 E 4th in downtown Olympia, will display relevant books available from Orca and elsewhere and a calendar of events.

Saturday, April 8th

The Olympian's religion page where Robert Press writes about the death penalty in the "Perspective" column on behalf of the Olympia FOR.

The Olympia Film Society will show *Twelve Angry Men* at 1 pm at the Capitol Theater, 206 5th Ave in downtown Olympia. This classic film from 1957 stars Henry Fonda as a juror who is not convinced "beyond a reasonable doubt" that a defendant is guilty. While Fonda's character conscientiously resists the easy decision and group pressure, the astute film viewer recognizes many of the defects that cause innocent persons to be convicted. Immediately after the film the

(Continued page 14)

MayDay in Olympia!

International Worker's Day began in the United States in 1884, when the Federation of Organized Trades and Labor Unions passed a resolution stating that eight hours would constitute a legal day's work beginning on May 1, 1886. The resolution called for a general strike to achieve the goal, since legislative methods had already failed. With workers being forced to workup to fourteen hour days, support for the eight-hour work day grew rapidly among laborers, despite the indifference and hostility of many union leaders.

On the morning of May 1, 1886, over 350,000 people had not gone to work. In Chicago, a crowd of 80,000 people lined the streets to march for the eight-hour day. Police attacked the striking workers and killed six people. The next day, at a demonstration in Haymarket Square to protest the murders, a bomb exploded in the middle of a crowd of police, killing one and wounding seven.

With no clue as to the source of the bomb, plice arrested eight prominent anarchist labor organizers. Of the eight arrested, six of them were not even present at the time of the bombing, and the other two were on stage giving speeches when the bomb went off. Regardless of these facts and the lack of any evidence linking the "Chicago Eight" to the bombing, seven of them were sentenced to death.

In Paris, in 1889, the international Association of Working People declared May 1st an international working class holiday.

This day is a public holiday in 66 countries but not in the United States, despite the fact that it originated here. The U.S. government instead declared May 1st Law Day and to replace Mayday, created a Labor Day which has no historical meaning. May 1st Eve is also Beltane, the festival of fertility in many earth-centered religions.

What's all this Mayday stuff about?

Less than a year ago, on June 18th, financial centres on every continent were rocked by people resisting the devastation of their lives by a bankrupt economic system.

Five months later, on November the 30th, as the legislators of Global

(Continued page 6)

WORKS IN PROGRESS

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Submissions:

Correspondence, articles, art, and photographs are always welcome. Please, when possible, put articles on a 3.5" IBM-compatible disk (text preferred) or via e-mail. Artwork and photos should be camera-ready/black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number.

Articles may be reprinted. Please cite source.

If you don't see your issue being covered in Works In Progress, it's because you aren't writing about it! (Or aren't finding someone else to cover it!)

Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507-0295, wip@ olywa.net

Back Issues:

Get your catalog of indexed WIPs below. Some back issues are available in the Olympia Timberland Library. WIP is being archived on microfilm by the UW Library.

WORKERS IN PROGRESS

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Mission Statement:

"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. Works In Progress is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause:

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Governing Tool:

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WIP Schedule

Submission Deadline:

Friday, April 21st

Proofreading Meeting

Monday, April 24th
6:30pm at Olympia Library
Everyone Welcome!

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Letters & Briefs

Running for Governor

by Meta Heller

The history of taxes (from ancient times to now), the structure of taxes and their incidence, the prospects of "fair, just and equitable taxes" (a Ralph Nader phrase) have consumed my interest in the past 15 years. One can even say taxes are my hobby. My late brother-in-law, Walter W. Heller, head of the first Council of Economic Advisors under President John F. Kennedy, piqued my interest in taxes. Walter was always talking about them. He was also the first economist I'd ever met. I began reading books about public finance by economists.

Why would anyone in her right mind want to run for governor? Over taxes, of course! I disagree with Governor Gary Locke about taxes and his smoke-and-mirrors tactics with regard to tax credits (really tax withholdings from the General Fund). Its obfuscations, deliberate dis- tortions of the budgetary process. The press is calling his tactics "an end run around the Initiative 601 lid" on expenditures from the General Fund.

I'm not a fan of Linda Smith, sponsor of Initiative 601. I didn't vote for Initiative 601 six years ago. The formula for expenditure growth (population growth times rate of inflation) has been tried and has failed by any scale of common sense. After two years, a legisla- ture can get rid of an initiative. After six years Republicans and Democrats alike (including Gov. Locke) say they LOVE the I-601 lid and will keep it. Hypocrites! There is a rush this session to see how many "end runs" can be made around the sales/use tax, the B. & O. tax, and the property tax. What a spectacle—and yet the press hardly mentions it.

Last September I began asking Gary Locke, through his officials in his Revenue Department, to set up a Citizen Task Force for Tax Reform. Oregon has had such a task force for three years. California Gov. Gray Davis established one within the year. I thought a Citizen Task Force for Tax Reform was a reasonable request, considering that all the polls were prediciting Initiative 695 would pass in November. I-695 would knock a $750 million hole in the state's revenue for public goods. The big hole was comprised of many little holes in such areas as roads, ferries, light rail, bicycle lanes, city/county criminal justice/safety areas, city/county public health services, and monitor- ing air quality all over the state to comply with the U.S. Clean Air Act.

Sure enough, the motor vehicle excise tax(MVET) was a monstrosity—a tax that made no sense to the public. Many people thought they could cut their taxes with little or no effect on state and local governments. But then, no one explained to the public that the MVET was just like a Christmas tree. Since 1938, when an argument was strong enough for a new source of dedicated funds, the governor and the legislature would pass a new "ornament" to be attached to the MVET. The "ornament" would have no relationship to a motor vehicle or its value, book value or by fiat. The MVET was a marvelous example of "smoke and mirrors" tactics, rather than dealing with tax restructuring for balance. Fair, just and equitable taxes were dismissed with a laugh.

- I'm running for governor as a Democrat because I know no one else will discuss the farce that is being played out in state government.

If you are tired of "smoke and mirrors" politics, vote for me next September. If you'd like to be part of the action, join my campaign. I have three levels: Advisors, Policy Committee members, and Helpers. Call me at (360)352-9507 to sign up.

[Meta has been a long-time WIP contributor and has been active in the Thurston County Rainbow Coalition]

SUNDAY BUS SERVICE

The aftermath of I-695 may have eliminated services by Intercity Transit on Sunday, but it has not detered concerned citizens from stepping in with their own volunteer transit service. The Oly Free Bus provides free rides (donations accepted) on Sundays for the following routes:

41 - Leaves OTC at Noon and 2:00
44 - Leaves OTC at 1:00 and 3:00
62 - Leaves OTC at 11:00
66 - Leaves OTC at 12:15
12/13 - Leaves OTC at Noon and

(Continued page 15)

The Capitol Theater in Downtown Olympia

Olympia FILM SOCIETY

To receive a program or get information about shows, show times, locations, and prices call 754-6670.

SOUTH SOUND GREEN PAGES

South Sound's Monthly Environmental Newspaper

Green Pages is a forum for individuals and organizations concerned about the integrity of our environment and the quality of life in our community.

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APRIL 2000

Bush Whacking

The Compassionate Environmentalist Proposes Privatizing Texas State Parks

"Texas's traditionally rustic state park system may soon be sold to the high bidder…dramatic changes proposed by Governor Bush's administration. Under the pretense that state park visitors demand more comfortable overnight accommodations, Texas Parks and Wildlife Department has begun opening-up state parks to private businesses and corporations from the hospitality industry."

List of Texas state parks currently being considered for privatization:

Big Bend Ranch State Park
Chinati Mountains State Park
Davis Mountains State Park Indian Lodge
Lake Houston State Park
Guadulupe River State Park
Garner State Park
Pedernales Falls State Park
Palo Duro Canyon State Park
Caddo Lake State Park/Wildlife Management Area
Daingerfield State Park
Martin Dies State Park
Cedar Hill State Park
Cooper Lake State Park
Eisenhower State Park
Bentson Rio Grande Valley State Park
Brazos Bend State Park
Goose Island State Park
Choke Canyon State Park
McKinney Falls State Park
Franklin Mountains State Park
Elephonat Mountain Wildlife Management Area
Mason Mountain Wildlife Management Area
Chaparral Wildlife Mangement Area
JD Murphree Wildlife Management Area

Source: Texas Public Employees for Environmental Responsibility

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

"They see a tree and think in terms of board feet. They see a cliff and think in terms of minerals, roads, and excavations. They think of parks in terms of private enterprise—money making schemes—not nature trails, but amusment centers."
Supreme Court Justice William O Douglas

MARCH

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MAY

S	M	T	W	T	F	S
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

						1 **1999**: Number of male births down; environmental factors suspect
2 **1999**: NATO escalate air strikes destroying civilian buildings and bridges	**3** **1995**: Cost to clean to clean up nuclear weapons production at $230-350 billion est.	**4** **1999**: NATO attacks Serb army headquarters, oil refineries and other targets	**5** **1999**: US Justice Dept approves Miller Brewing Co.'s purchase of Olympia Brewery	**6** **1999**: Olympia agrees to buy 2.4 acres for access to the Olympia Woodland Trail	**7** **1999**: Yugoslavia closes border crossings preventing ethnic Albanians from leaving;	**8** **1999**: Yugoslavia urges refugees to return home; NATO continues air strikes
9 **1999**: NATO air strikes continue; envoy blames bombing for inability to free 3 US soldiers	**10** **1999**: NATO announce dramatic buildup of aircraft bombarding Yugoslavia	**11** **1999**: Air strikes continues though NATO claims it let up some for Orthodox Easter	**12** **1999**: Snake River is most endangered river **1999**: NATO bombs train killing at least 10	**13** **1999**: Fed warns WA state legislature to take the salmon recovery seriously	**14** **1999**: Serbs claim NATO bombed a refugee convoy, NATO said it didn't	**15** **1999**: NATO expresses regret over bombing convoy of refugees; bombing continues
16 **1999**: NATO blasts oil refineries, military barracks and airports in Yugoslavia	**17** **1999**: 5,000 teachers rally on the steps of the capital building in Olympia for 15% raise	**18** **1999**: Fire destroys old Yard Birds building **1999**: NATO flies over 500 bombing missions	**19** **1999**: NATO bombing continues for 27th night; Clinton asks Congress for 6 billion	**20** **1999**: Columbine High massacre **1999**: TESC Pres Jervis announces retirement	**21** **1999**: NATO begins use of Apache helicopters allowing doubling the number of targets	**22** **1999**: Bomb hoax at River Ridge High School; students are sent home
23 **1999**: 2nd bomb hoax at River Ridge HS **1999**: Locke refuses TESC keynote address	**24** **1933**: Chicago schoolteachers storm banks demanding back pay of 30,000,000.	**25** **1999**: Horse stranded in Mud Bay tidal flats is rescued from the rising tide	**26** **1999**: 3rd bomb hoax at River Ridge HS **1999**: Red Cross visits US soldiers captives	**27** **1999**: 4th and last bomb hoax at River Ridge; students return to class; no day off	**28** **1999**: US House votes to limit Clinton's ability to send in ground troops	**29** **1999**: Rev. Jesse Jackson arrives in Belgrade to win release of the US soldiers
30 **1999**: Ralph Munro announces he will not seek a 6th term as Secretary of State						

March 11, 2000: US and British warplanes attack targets in southern Iraq injuring eight civilians

March 15, 2000: US and British warplanes raided targets in southern Iraq, killing one civilian and injuring six

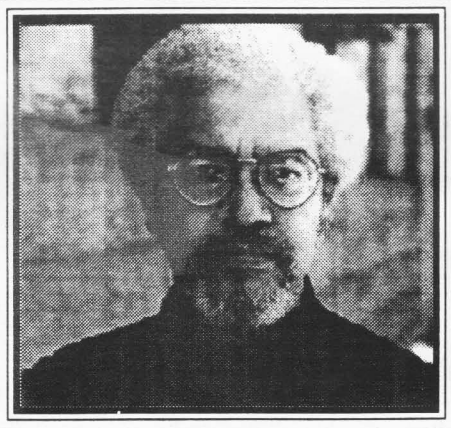
March 22, 2000: Mortar strike on Baghdad apartment building inhabited by Palestinian refugees killing six

March 23, 2000: Clinton gives $250,000 to an Iraqi opposition group

Along the Color Line

Halt the Machinery of Death

Dr. Manning Marable



The cruelest example of human rights violations in the United States today is the death penalty. Everyone knows that the death penalty is not now, nor has it ever been, a deterrent to violent crime. Social scientists for decades have long established that the death penalty is inherently racist. African-American defendants found guilty of the identical crime as a white defendant are statistically at least four times more likely to be given the death penalty. Black people currently comprise more than 40 percent of death row inmates. Regional differences make it 160 times more likely that a person convicted of a capital offense in the South will be executed than one in the Northeast. And of course, the capital justice system can never guarantee that innocent people won't be executed by the state. For these and other reasons, the U.S. Supreme Court, in the 1972 case of Furman v. Georgia, outlawed capital punishment.

Since the death penalty was reinstated in 1976, there has been mounting legal evidence that capital punishment cannot be implemented in a fair and impartial manner. The state of Illinois, for example, currently has 161 people on death row. Since 1977, 12 people in Illinois have been executed, but 13 on death row were proven to have been wrongly convicted. Several death row prisoners in Illinois were freed after a Northwestern University journalism class proved that they were innocent and that others had actually committed the crimes.

The Chicago Tribune recently examined the almost 300 cases in Illinois during the past 23 years, in which the death penalty was rendered. About one half of the 260 cases that were appealed were ultimately reversed in favor of new trials or sentencing hearings. In at least thirty cases, the Chicago Tribune uncovered that defendants in capital cases had been represented by attorneys who were disbarred or suspended from legal practice.

This overwhelming evidence that innocent people were being executed in the state prompted Illinois Governor George Ryan, a Republican, to order a halt on the use of the death penalty. Ryan is a long-time supporter of capital punishment. But as he explained to the press, "I now favor a moratorium, because I have grave concerns about our state's shameful record of convicting innocent people and putting them on death row."

The opposite extreme on the political spectrum from Ryan is represented by another Republican, Texas Governor George W. Bush. A self-proclaimed "compassionate conservative," Bush has been downright vicious in his implementation of capital punishment. In six short years, Bush has presided over the executions of more than one hundred people-and according to him, every single one of them was guilty.

A recent New York Times article by Stephen B. Bright, the director of the Southern Center for Human Rights in Atlanta, illustrates how the Texas "assembly-line process" for dispatching people to the "execution chamber" works. Texas has no public defender system, and attorneys who have little or no experience in the defense of capital cases are assigned. They are often unable to retain independent investigators to review the evidence necessary to provide proof of a defendant's innocence. Bright notes, "The Texas courts do not even require that defense counsels remain awake during trials." In several capital cases, defense attorneys actually fell asleep, and the defendants were sentenced to death. One of those convicted, Carl Johnson, was executed in 1995.

The Texas courts do not even require that defense counsels remain awake during trials. In several capital cases, defense attorneys actually fell asleep, and the defendants were sentenced to death.

The struggle to halt the execution of America's most prominent political prisoner, African-American journalist Mumia Abu-Jamal, has helped to spark a grassroots movement to end capital punishment. Legislatures in 16 of the 38 states with death penalty laws have or are reviewing moratoriums on executions. Eight cities have called for a halt to capital punishment, of which the most significant is Philadelphia. Last month, in a 12 to 4 vote, Philadelphia's City Council approved a resolution demanding a two-year moratorium on implementing the death penalty, and called for the creation of a new state commission to study Pennsylvania's capital punishment. Democratic City Councilwoman Donna Miller, who introduced the resolution, observed that "90 percent of the people on Pennsylvania's death row are people who cannot afford legal counsel, and 90 percent of those from Philadelphia are people of color."

In Congress, Democratic U.S. Senator Russ Feingold has called on the Clinton administration to issue a similar moratorium on all federal executions. Feingold explained that "the problems of inadequate representation, lack of access to DNA testing, police misconduct, racial bias and even simple errors are not unique to Illinois. These are problems that have plagued the administration of capital punishment around the country since the reinstatement of capital punishment almost a quarter century ago." Several months before Feingold's public challenge, Attorney General Janet Reno authorized a review to determine if racial disparities exist in federal capital punishment cases.

These hopeful signs provide encouragement to those of us who have always opposed the death penalty. But we must take the struggle to halt capital punishment to the next level. We should challenge elected officials who are soliciting our votes in the fall 2000 elections to have the political and moral decency to support the death penalty moratorium. In the words of Supreme Court Associate Justice Harry Blackman, we must halt once and for all the "machinery of death." ◆

On Violence

by Frank Hoffman

We know the factual stuff about violence in our society: the high rates of civilians killing each other, the high rates of per capita imprisonment. Our society is one of the most violent on the planet. More and more of us are being put in prison every year. How can we be shocked when 6 year olds take guns to school and kill each other? Yet we are shocked and so maybe there is still hope for us.

Or maybe its too late and the incidence of violence will increase exponentially. Our capacity for denial is impressive. We have always ignored violence against women and children , for example, and are just beginning to deal with it in significant ways. It's not television shows or video games that are beating women and children, it's men. This violence is not abstract or fictional, it's in the neighborhoods right outside our windows. And it is in us. And so each of us have to try to find ways to understand it and control it. Or we can continue to act amazed when one of our children kills a classmate.

Or we can hope, expect, some outside agent to take care of violence for us. As if the violence is outside us, brought to us by some outside force, as if we do nothing personally to create it. We look to the police or the military, for example. Yet we know that when the police are called, the violence has already occured and that the police often heighten the violence. Our soldiers are sent to war because of the economic violence that supports our standard of living. And we are unwilling to police the police or simplify the way we live. We ask violence to end violence. Our soldiers and our police are the emblems of our violence as a people. And they are not outside us, they are us. They live down the street or up the road. We pay for their weapons and buy their uniforms. Our lives, our ways of living, require them to exist. We demand they exist.

We can say that violence is simply a regrettable but inevitable result of our energy as a society, part of what makes us competitive creatively and technologically with each other and other societies. Or get more philosophical and argue that life itself is violent - we all die - or that even the universe is violent, with massive explosions occuring all the time. These arguments sound like denial and as if we can expect more and more children to kill each other.

Maybe we don't have the ability to control violence, even if we had the will. Then it seems to follow we can expect nuclear war. The person who will beat someone they sit down at a kitchen table with in the morning will not turn from pressing the holocaust button. Our violence will kill us.

Yet it is spring again and there will be a summer. Our urge toward life, toward vigor and warmth is at least as strong as our impulse to violence and death. We can let loose of our desire to hurt and control, to not feel and to predict. We are lost if we continue to let our despair and anger overwhelm us. Life whispers to us, calls to us, all the time. We just have to listen and respond. And ignore what demands we behave as if we are not alive, what tells us we are not free. We are free to forgive and accept. We are free to embrace and include. The roles society demands of us as worker, as consumer, require us to be unthinking and unfeeling - inhuman. Life is short. We make it nasty and brutal. It is not possible to avoid hurt and pain. Those facts do not require us to be nasty and brutal.

We are not in control. We cannot stop spring from insisting on itself. Even though our culture urges us to ignore it and the celebration it signifies. Life invites us all the time. It does not require us to be violent. Doing what promotes life will heal us. And free us. It is not life that traps us behind our eyes, alone, afraid and violent. Life is ultimately a smile, an embrace, a reaching out, a warmth that defies the cold.

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Up Front

Amadou Diallo: No Justice, No Peace

Jerome Johnson

"Our community lives in fear of both the cops AND the robbers." —Rev. Al Sharpton, February 2000

"No human being deserves to die like that. Standing in front of your doorway where you live. Is that a crime? All he was doing was going home."—Kadiatou Diallo, Amadou's mother, March 2000

I didn't know Amadou Diallo, but I grieve for his death. I grieve for him, and for Patrick Dorismund and Danny Spencer, and everyone else who is dead or imprisoned because of our "Just us" system.

A lot of people are asking—like Kadiatou Diallo—one question:

Why?

Why was her son killed for no reason by the very police who were supposed to protect him?

Why did they get off without being held accountable—not even to reckless endangerment?

Why are police allowed to act the way they did that February night?

There are answers.

In a recent New York "Times" column, Bob Herbert wrote of a "tragic continuum" of police abuses.

This continuum began in 1979-80, during Ronald Reagan's run for president. Whether it was racism, sexism, or homophobia, Reagan made white people—especially white police—very comfortable with their prejudices. Likewise if you were poor, disabled or in minor trouble with the law. Like all politicians he used "crime" as a campaign issue—and whenever Reagan talked about "crime", he talked about poor black neighborhoods and "welfare queens." Whenever Reagan and the GOP warned about "crime," they were pandering to historic white stereotypes: ("They all steal, rape, kill.")

And when "America's Most Wanted" debuted in 1980, for its first few years—until the NAACP and others raised an outcry—virtually all of the cases aired and faces shown were either black or Hispanic.

Simultaneously, paralleling this, was the "war on drugs." Congress passed new laws, including the infamous statute mandating harsher penalties for rock cocaine than for powder, even if the amounts were the same. Police forces around the nation bought equipment they didn't need—as Tumwater did when it bought its Uzis. Courts upheld mandatory minimum sentencing laws, and already frequent police sweeps of minority neighborhoods—and arrests of poor blacks—went up sharply, while white people in the suburbs of America snorted their powder safely inside their gated communities. The country's prisons began to fill with an entire generation of disenfranchised people of color.

At the same time, the rhetoric just got hotter and hotter. Every election, politicians whipped up crime fever and pointed at blacks and other people of color. While Reagan Administration officials supervised international arms and drug smuggling (Iran/contra and Afghanistan), police forces all over the country received more and more power. A terrible cycle developed: white politicians would scare the hell out of the mostly white public, who would vote to be "saved" and "protected by the thin blue line." Once elected, politicans would arm the police heavier and make reviews of bad conduct a mere formality. At the same time they passed laws stripping judges of their discretion in sentencing, instead creating mandatory minimums. "Damned liberal judges are too soft," they huffed, and if someone questioned civil liberties, politicians scared them more until they gave up in resignation.

Moreover, a "war" mentality began to occur in many police departments, especially big city departments. Crimes and abuses—highlighted by the Rodney King beating—began to abound. And when people asked questions, we were told,"Yes, it's bad—but what else can we do? We have to get tough—otherwise Western Civilization will vanish. Safety is the price of a few liberties. As long as I'm safe in my condo, and my taxes are cut, and it's only blacks anyway, well...okay."

Except that it's NOT okay, and never has been.

Like everyone else, police come from mainstream society. Racism is an undeniable part of the American mainstream, and racism has always been part of American policing. During this period, "racial profiling" was developed, which in turn led to the well-known "offense" of DWB—driving while black. People of color began to be stopped and searched and harassed for no reason. In the cities, it became common for white cops to abuse minority citizens, often brutally. In this climate, what's "self-defense" for whites is "murder" for blacks; asking questions is "obstructing an officer"; and legal defense is trusting your luck to an overworked DA who is usually personal friends with prosecutors.

On February 9, 1999, about midnight, Amadou Diallo fell victim to this tragic continuum. He walked home and went into the vestibule of his building. He was observed by four NYPD officers in plain clothes, led by Sean Carroll. At his recent trial, Carroll testified, "The way he was peering up and down the block...And I'm trying to figure out what's going on, what's this guy up to?"

I don't live in New York, but I've been known to "peer up and down the block" when I'm unlocking my front door.

I believe that Officer Carroll—like his teammates on the NYPD and all over the country—are products of this terrible continuum of 20 years or racism and unchecked police power.

I believe that Officer Carroll—like his teammates on the NYPD and all over the country—are products of this terrible continuum of 20 years or racism and unchecked police power. Based on their "training" and the background of growing up white in Reagan-Bush America— a wallet looked like a gun, because it was in a black person's hand. Poor Diallo never knew how much danger he was in. He thought he'd reach for his ID, and was killed for it.

Over the years, I've developed my own method for dealing with police. So far, it's worked perfectly.

1. When first contacted, STOP IMMEDIATELY and be still. In your car, put both hands in front of you on the wheel and don't move. On foot, keep your hands still at your sides.

2. Greet the officer politely. Use "sir" or "ma'am". Speak only when asked, and keep answers short and polite.

3. ALWAYS let the officer know what you're doing. If asked for driver's credentials, tell the officer where they are BEFORE you reach for them. Move SLOWLY and keep your hands in sight of the officer. DO NOT MAKE ANY FAST OR SUDDEN MOVEMENTS.

4. If the officer returns to the police car to run your ID for warrants, DON'T PANIC. Keep your hands on the steering wheel in plain sight, or at your sides if you're on foot. WAIT quietly until they return and release you.

5. NEVER swear, insult the officer or bad-mouth police, even after you're released.

I realize that some people will think this is "sucking up." Some people will say, "There goes Jerome again, coddling cops, making excuses for them." Let them say it—and let them act out with cops if they want. I'd like to hear their story, if they survive.

And I agree—it's a profound outrage that we as citizens have to learn to protect ourselves from the very people who are supposed to protect us. But I don't have the luxury of indulging in the way I'd like the world to be—I have to deal with it the way it IS, and my life's at stake.

Amadou Diallo was a world traveler, experienced in large cities. Even if he did hear the police identify themselves—and it's not at all certain they did—he was at home. As with police in the other countries he'd lived in, he knew they'd want his ID—which, like most men all over the world, he kept in his pocket. So, as he'd probably done countless times in Africa and Asia and the US, he reached for it, never imagining that it would cost him his life. Amadou Diallo hadn't lived here over the past two decades, arriving only last year, and probably did not fully understand just how dangerous it is to be black in America.

In Senegal, newly-elected President Abdoulaye Wade supervises a peaceful transition of power.

In Nigeria, Christians and Muslims are engulfed in sectarian violence.

In Cambodia, negotiations over the war crimes tribunal continue.

In Washington, D.C., the Adam's Mark Hotel chain settles a discrimination suit led by Florida A & M for $8 million.

And in Thurston County, activist Meta Heller joins the race for governor, challenging Gary Locke. ◆

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(MayDay, continued)

Capitalism, the WTO (World Trade Organisation) tried to meet in Seattle, tens of thousands shut down the meeting, and once again simultaneous creative actions involving hundreds of thousands erupted across the planet.

This was just the beginning. Diverse groups and movements across the planet are converging to overthrow their common enemy: corporate rule, the market, the economy, work-consume-die society, capitalism, call it what you will.

In New York, rebels are planning to shut down Wall Street, and in London there will be a four-day long carnival against capitalism. Other major cities involved are Sydney (Australia), Toronto (Canada), Helsinki (Finland), Los Angeles, Chicago, New Orleans, and Washington, DC as well as dozens of other cities around the world.

What's going on in Olympia and how can you get involved?

Here in Olympia, we are planning a week-long festival of resistance with workshops, films, speakers, performances, discussions, and parties. We need people to help organize these events. Even if you can't make it to our meetings please contact us if you can contribute.

We already have tentative workshops lined up covering topics such as organic gardening, homebrewing, liberation theology and bio-diesel, direct action etc. We have many musical events tentatively arranged and are communicating with a number of national and international speakers. The Capitol Theatre is reserved for 4 days of the festival for Mayday activities. Friday, April 28th has been set aside as an indigenous people's day and the Working Group on Indigenous Issues is organizing a full day of activities.

Anything which is relevant to challenging the global economy and providing sustainable, fun and creative alternatives is welcomed. For example: sustainable economics, DIY, counter-culture, direct action, art, independent music, anti-oppression, social justice, transportation, alternative media etc.

The festival is to be organized in a decentralized, autonomous fashion. If you wan't to organize an event during the week, please do, but make sure you contact us so we can include you in our schedule and other promotional activities.

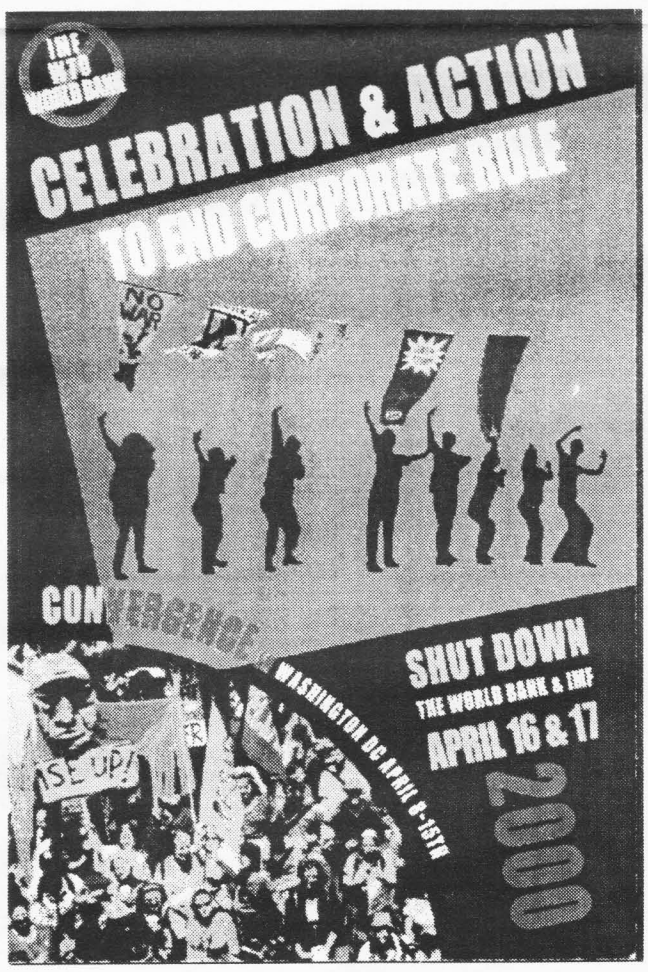
For outreach, we are mass-mailing info-packets to community, religious and labor organizations as well as local businesses and individuals. We will be producing 10,000 full color, double-sided, glossy fliers to distribute in Olympia and surrounding communities. We will be putting out a new-print publication containing articles about Mayday and related subjects, as well as a schedule and map of Olympia.

Mayday is a worker's holiday so all are encouraged to abstain from work and school: call in sick, take the day off or walkout. Help to organize in your workplace, school, neighborhood. Contact us if you want to work together with others or if you need fliers, stickers or more information to help you do this, or better yet, create your own materials!

At 12:34pm on Mayday we will meet at the Value Village parking lot on the westside. After everyone has arrived, we will move into the streets for an enormous street party, similar to the one last year, but much larger, more beautiful and a greater adventure.

If you are intelligent or beautiful or have some other talent please tell us about it. Mayday needs carpenters & herbalists, cooks & childcare workers, musicians & acrobats, artists & djs, promoters & clowns, lovers & dancers, poets & free-thinkers.

We meet weekly on Sundays at 3pm in the Praxis radical cultural center, located in the alleyway across from Orca Books. Call 236.8859, email mayday2k@graffiti.net or check out www.mayday2k.org/oly for more info. ◆



May 1st as International Workers Day in the United States Re-established

by Melinda Wiggins

The National Coalition for Dignity and Amnesty has decided to continue its fight. They will continue demanding unconditional General Amnesty for all undocumented immigrants in the United States and re-establishing May 1st 2000 as a day to denounce the unjust conditions of workers in the United States.

All of the organizations, unions, coalitions, and religious organizations affiliated with the Coalition for Dignity and Amnesty will mobilize workers on the 1st of May, International Workers Day. This mobilization will occur in all of the states where there are undocumented workers, documented immigrants, and students, organized residents and citizens who are in solidarity with this struggle.

Unions that are in solidarity with the struggles of immigrant workers have begun to re-establish May 1st as a memorable part of the history of the labor movement in the United States. The unions will seek to re-gain fair working conditions for working people and commemorate this important day.

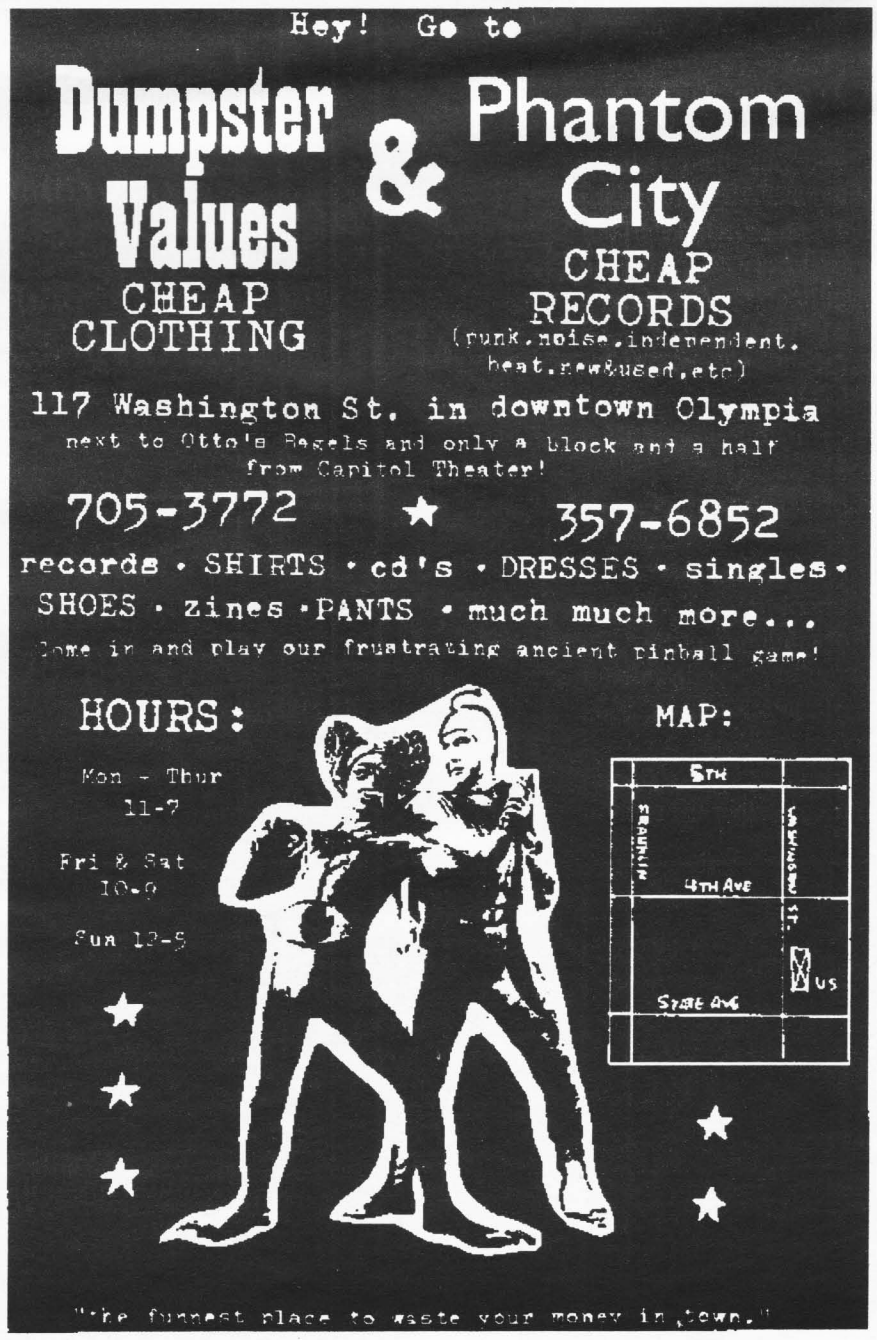
Some unions already recognize that the face of workers in the United States has changed. The unions will continue to grow and will become stronger with the participation of new immigrants and their support and solidarity in fighting for better working conditions and a better quality of life.

Remembering the 1st of May as International Workers Day, the National Coalition laments that at the beginning of the new millennium, at the United States, the working conditions and quality of life have deteriorated for working people. The demands of workers in 1886 in Chicago an eight-hour workday, 8 hours of rest, and 8 hours of organizing time have been lost. Undocumented immigrants and other workers labor an average of 80 hours per week and are only paid for 40 hours without medical benefits, vacations, and without any rest or recreational time. Many employers even fail to pay workers any compensation for the hours they have worked. The workers suffer from a globalized system of slavery that has been implemented all over the world.

That is why unions, organizations, churches, other groups, and all workers invite active participation in these mobilization efforts which will be coordinated by the Coalition in every state. The Coalition for Dignity and Amnesty requests that federations of labor, Congressional representatives, and elected officials to respond to these demands.

On May 1, the National Coalition for Dignity and Amnesty for all undocumented immigrants requests solidarity of all organized workers all over the world.

We especially request the support of those communities who have lost their family members, friends, and compatriots, as they have had to leave their countries to be exploited immigrants in the United States due to globalized economic policies. The Coalition requests that you demand better working conditions for undocumented workers and Unconditional General Amnesty for all during your demonstrations. Those demonstrations should be done also in front of the U.S. Consulate or Embassy of each country or city.



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Interview with the Praxis Collective

Jennica Born

I walked quickly to the back ally behind the fire place store off the corner of 4th and cherry, I was running late to my interview with four of the six collective members of Praxis. Praxis is a community space which emerged in Olympia shortly after the WTO protests in Seattle. I opened the door to the colorfully redone warehouse space. Jaime Ehrke, Traci Harris, Krysta Kilpinski, and Parker Stomach were discussing furniture placement and awaiting my arrival.

I had been to this space only once before in late December. It was no longer the dark and dreary space I recalled. Book shelves with books and informational fliers, a working refrigerator and toaster oven, a large chalk board filled with coming events and meetings along with notes and organizational materials from gatherings which had already occurred lined the walls. I took a look upstairs to find one room completely refurnished with medicinal herbs and books about healing. "It's the healing room" they exclaim from below. I ran back down to join them on the newly placed couches, they explained that Oshan Cook and Sean Ritterbush (the other two collective members of Praxis) would not be with us for scheduling reasons and we began our conversation.

JB-What are the goals of Praxis?

KK-To provide a space where people can really easily organize themselves to create movements and radical communities.

TH-Practically, it is a space where people can have meetings and workshops or use it as a work space or have benefits for either the space or other organizations.

JB-Do you see this space as being primarily focused on activists?

KK-I think that ideally, in our most perfect vision, Praxis is a place where people from all sorts of different communities who are activists can come, whether they fit that stereotype or not.

PS- I would agree that "activist" can be an alienating term, and we want this space to be here for everyone and not a real limited elitist activist community. The resources are here for everyone.

JB- If you could describe your perception of Praxis in its current state how would you describe it?

TH- I would say that one of the weaknesses of Praxis right now is that for some people it feels like a club house, a place that's been generated by an activist elite. I would like to think that's a misperception, but it feels to me right now like it is a little bit closed.

JE-We recently decided on set hours, which we're really excited about. We're hoping that it will help facilitate people coming in who aren't part of the group. People can come in and use the space to meet people or to see what other things are going on here or to find out information.

KK- Our open hours are Mon 3-9 Tues-Thurs 6-9.

I think that ideally, in our most perfect vision, Praxis is a place where people from all sorts of different communities who are activists can come, whether they fit that stereotype or not.

JB- What kinds of things take place here?

JE-The May day action group, Avanti students, Reclaim the Streets, Stitch n Bitch (sewing and crocheting while facilitating radical ideas), The Welfare Rights Organizing Committee is having a benefit, and Cop watch. There's been an art installation a swing dance. There was a rave and two other shows

JB- What needs do you feel Praxis fulfills for the general Olympia Community?

PS- I think we mostly fill the need for space. There was a real limit on places and times you could meet.

KK- This a place where people don't have to pay, plus they can work on big projects. We have a growing tool library with paint and its a really concrete thing that we can provide.

JE- We have a book library that we're hoping to expand. We are hoping to have a video library and free access to technology.

KK-We also have the healing room upstairs which is a place where people can come and get free herbal medicines and read about health and natural healing.

JB- What do you feel you would like to see more of in Praxis?

TH- I would like to see more diversity in Praxis. It's a relatively homogeneous group right now. There is some degree of variation in age, but most of the people that come here are white or European American and most of them have some kind of connection with Evergreen. In general, I would like to see more people become involved and feel like they have a sense of personal involvement with the space.

JE—We would like to see the space be sustainable and we would like to have a sustainable source of income for the rent so we can put money into books and slide projectors. We're definitely in need of finances. The rent for the space is $600 a month. At this moment we're going on benefits and bake sales.

KK- We would also like to make the space more accessible, because it isn't right now. We got an estimate on how much it would cost to get the elevator repaired and it was completely out of our range. It would be great if people had resources to make something like that happen and could help us do it.

JB- I wanted to talk a little bit about who is on the collective and some of your philosophies about what it means to be on a collective. Who is the collective made of and how did they get involved? . **JE-** We didnÆt all know each other very well until the actions for the WTO. There was a lot of enthusiasm after the protests in Seattle and that was when we found out that the space was for rent. We were really sailing on that energy.

TH- I think that the positive aspects of the space at 420 Denny were really inspirational to me. I really hoped we could come and build a space which would take the positive aspects of that -a place to share information, connect on a human level and draw energy from each other and work on projects together but do it in a way that would lose the chaos and, be more sustainable, more open and welcoming.

JB- If you could describe for me your previous experiences with other collectives that led you towards this kind of project?

TH- For me the biggest influence was the work during the WTO because the groups that I had worked with before had all been larger and more like organizations.

PS-Most of the work I've done before coming to Olympia was similar to being in a collective. My community was really small, and we were always working on projects together. But the WTO has generated the momentum for me to be a part of this.

KK- I haven't had any past experience working in a formal collective, but I think that a collective is a really natural way for people to work together. It's similar to a tribe or a family or any other small naturally occurring group of people. For me the work in Seattle around the WTO was really fueled by my love of all the people I was working with in my affinity group and they gave me a lot of strength to keep going.

JB- For the purpose of this collective how are you defining collective? What are your thought on how this group is a collective?

JE -Part of it is decision making, we use consensus decision making for everything. We all have equal responsibility for the space, and we try and take on equal amounts of work.

JE-In terms of the collective is it open for others to join? What is the process for people to become collective members, funneling in to positions of decision making?

JE- That is something that we're talking a lot about right now. But right now it's not open. There will be two people leaving the collective and we're talking about expanding, or how we want to replace those two people. We're wanting to learn from how it all started. We haven't made any decisions yet.

JB-Is there anything else you want to say?

JE- I wanted to say something about the other organizations in town -- Media Island, Bread and Roses, Olympia World News, different groups that already exist. There's been some question of whether there's overlap of purpose. I wanted to point out that we've worked with some of these groups, and we're hoping to strengthen our community with free public services. There are some things that the others can't provide that maybe we can and ways we can collaborate to make all the places better.

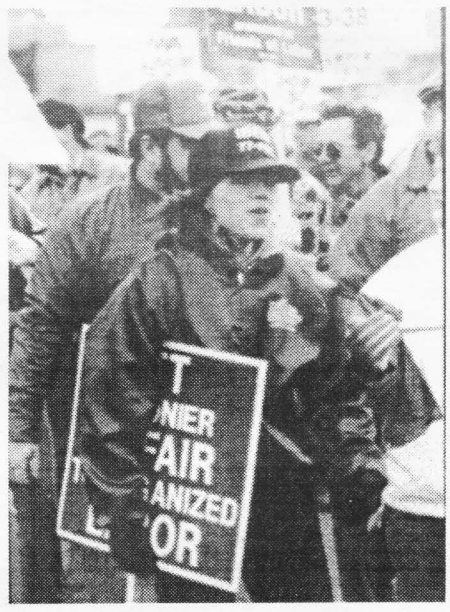
KK- We're learning every day. We would love to see this here for years and years, to see tons of projects get off the ground here. In order to do that we really need the support of the community. I hope that people will come and get involved and bring ideas and criticisms and suggestions. Ultimately, it's all of our community, and any time that something like this starts up there are going to be mistakes.

TH- I think that this project is very much a learning process for all of us, both creating Praxis and learning how to work in a collective. That's part of what's wonderful about working with a small group of people. It leaves room for lots and lots of flexibility and figuring out what does and doesn't work.

KK- I don't think it's fair to say that we're never going to talk about how this collective started, but I feel like at this point we're far enough into this that the details don't matter that much anymore. We really learned a lot about what we did and didn't do when we started as a collective, and we've talked a whole lot about our birth and ways that we could have done it better. One thing that we have also talked about is how collectives should inspire each other to spring up and hopefully by this collective existing, other people will do similar things. ◆

Crossing the Line

Labor of Love: Oral History of Helen Lee, Part II



Oral History
by Megan Davis

This is a continuation of last month's oral history of Olympia native Helen Lee, longtime social change activist and director of TESC's Labor Center. The first part of this history recorded her words about working at the Labor Center and popular education as an organizing tool. Now she continues, as we sit in Traditions on a spring afternoon in '99.

Here you are catching me on my birthday, which should be a day of reflection and thinking. On one hand, I've had such a great life! I've been so amazingly lucky to have had such a full life and to had so many experiences: to have been a welfare mom and be really poor, to be a director in a position where I actually get a lot of recognition (like, somebody wants to interview me about my life, for instance) and I get to mentor people and I get to do so many cool things. And I've had a really incredible past of doing different things like having babies and having a long worklife, and had really amazing loves in my life.

But on the other side, why can't I just wake up one morning and not feel like I have to care about the fact that we shouldn't be fighting over in Kosovo? Why can't I just be numb to it, like so many people are? As a really young person I knew that the world was not the way it was supposed to be, and somehow I needed to be part of the change. It would be a little bit easier to just go along with my life. And why do I have to see every time there's homeless people? It looks as if I don't have any barriers from everything that's wrong with the world. It's just, like, there. And in my older life I have learned that some of it I have to just process and let go.

Also, I've always wondered why I seem to know just enough to have to do something about it, but I don't understand enough, I'm not brilliant enough, to come up with all the solutions necessary. I think if I was just a little bit brighter I'd be able to see it better, and do it. And sometimes I just say, "When am I going to get let off the hook?"

Maturing as an Activist

I'm so much less smart than I was. I'm humbled. As a young activist, it's sort of like you gotta act like you're smart and you know what you're doing just to survive. Because there's an assumption that as a younger person you don't know what you're doing, and plus for me, it was certainly being around a lot of males who were really arrogant. So you had to hold your own, and that persona was very much about me anyway because I came from a big family that didn't have a lot of money and had four brothers and four sisters. My way of surviving was to carry out the machismo, tom-boy, tough-girl, hard-core single mama. You know, "Nobody's gonna mess with me, nobody will mess with my children," even though I'm totally vulnerable. I have no money. I'm on welfare. I have no education. But I'm somebody, because somehow my mom taught us that we were somebody even though we were nobody. So I have that.

I think that changing gender roles is one of the more dramatic things that older people are not getting. I think it's kind of revolutionary, because it opens a lot of stuff up. And it forces people to look at things that they normally wouldn't look at, that is really fluid and changing.

But how do you do that? You act strong when you're not strong, you protect your kids, you're a union organizer and you act really macho. It also creates chips on your shoulder. So you're organizing but you're being really defensive because you're protecting yourself, and sometimes then you don't see the forest for the trees when somebody might be helping you. So I think I can hear more [now].

When I was a young person being an organizer, I didn't see myself having a voice. And now as an older organizer, I see younger people needing to bring their voices out so strong, and how the intermixing of the voices would be so powerful. And yet, the separations, always the separations of the young - they're still learning- and the old people -- ignore them -- and somehow these middle people are running the joint, that are in the middle ages of working for jobs and struggling to raise kids. There's a period of your life that you're struggling and not learning. Young people are supposed to be learning, and old people have learned, and so I just think it would be much more holistic. I really see it now, how much the melding of the young and the old would make a much stronger movement to do social change work. I've learned that.

I'm much more spiritually based than I was as a young person... The spiritual stuff is really incredible in me right now... I really think that women have a propensity toward spirituality more than men because our bodies are so much more a part of the cycles of the world. I'm loving that, and discovering stuff with my girls. Seeing that spiritual base -- organizing should be about love. And about the love for our Earth. The struggle for change should really be about that. I don't think I thought about that much as a young organizer. I was just like, "The struggle! Get rid of capitalism! The fight!" And I still feel like it's war, but I have the sense, too, that the most important time is right now. Everything's always about let's look at the past and what we're going to get in the future, and you never get to go, "Ok, this is what we're doing right this second." (laughing) Let's notice that. Pay some attention to it! I think maybe that's just life cycle.

Avoiding Burn-Out

Do you have anything to share about how to prevent burn-out?

I think that we should really delve into what burnout is. Often times our conclusions come to organizing questions. How do you really conduct yourself as an activist? Do you see yourself as somebody who carries the burden of the entire job of the activism you're part of? Is it all on you? Or have you figured out that organizing is really about bringing as many people as possible to the table to do the work.

And then you have to start thinking for yourself, where do you really fit in the organizing? I really see myself as somebody that is in the back, pushing forward. So being up front isn't particularly my favorite and I don't have any personal or ego reason to be up front. So that means that I'm constantly pushing. If you're in front, it's harder to pull people to help do the work. But if you're in the back, then it's harder to bring more people in. I think [understanding] that helps a lot for preventing burnout.

The whole sense of being in the back and pushing forward -- It's much easier to move aside, than it is when you're up in front. Because when you're up in front, it's so hard to get off the stage. Because it feels so good! But if you're behind it's not so hard to move off to the side. You're not so wedded to the spotlight. That's a real problem in a hierarchical labor movement, because those leaders, you really see them, and they really like it up there. I've been up in front. It feels really good. I'm sure it's like a rock star! You know, feed off the people. And pretty soon you're sucking off the people...

I think also it helps to really have an analysis. Because when I work with older communists, or older folks that have had a really strong political analysis of what they think the nature of capitalism is, for instance, it seems like it becomes a higher thing. I'm not saying that you couldn't have the same thing as if you had a really high spiritual sense of the world, but something that moves it to a higher degree than just the immediacy of needing to have something get accomplished. That's why when I run into a lot of older people who've always been such great mentors to me, they have these beautiful faces. Their faces aren't pinched up and sad and all messed up. And I go, "Wow! What kind of vitamins do you eat? What is the deal? Where did you get your youth? And they just start going, "Oh, and then we have the picket line here, and then have I talked to you about social security, and oh my god, did you hear what's on the -- And I go, "Oh. That's where it is. You're just so alive. To you, it's the higher good of transforming the world, and that is always what's driving you." And I think that really helps a lot with burnout -- to really understand what is the nature of what you're doing, and why you think you're doing it.

And then, I guess the other thing is, it ends up being sort of personal, is knowing who you are. I often tell young people, "You need to know who you are at a really young age, and define yourself, because to me, capital wants to

(Continued next page)

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(Labor, continued)

define you." Let's say capital is just the definition of this particular economic system that drives everything. Knowing who you are really helps a lot. A pretty solid understanding of what your values and principles are.

As I get older, I've really had to think about health issues. Didn't think about health issues when I was younger. Trying to imagine who you are in your body versus who you are in what you do, and having that in perspective. Because sometimes I see burnout in people, and I see that they're running really hard, and they're really active, and they're ill all the time, and they're having colds and their immune system is way down, and I'm like, "Wow. You're burned out." Because they've gotten confused about what their body is. I think it partly is really needing to hug their martyrdom in the activist world. It's all on them. I think that that really is not a very healthy thing to do. If you can't balance that, if you can't figure out where you fit in that, I think you're just being a martyr.

Somebody put it in perspective to me actually when I was in Atlanta. They were saying, "Well, you know, [we] shouldn't romanticize the labor movement." He said, "The labor movement has always in some ways been driven by a smaller group of people." People always think, "Oh, there used to be thousands of people doing this! Where are they?" I think that There's some sort of balance between how many people do you really think you're going to pull in, to holding so much ownership to the need to do it all yourself, that you truly are hugging that part of it. I have this thing, *hugging*. Sarah taught it to me. It's like, people needing to hug their illnesses, people needing to hug their disabilities. They love it. They love being ill. If you ask them how they are, they're always going to talk about how ill they are. I'm really not into hugging things like that.

What Labor Can Learn from the Gay and Lesbian Rights Movement

I think to the extent that true coalitions could be created, that you could build from the bottom up, where shared values and principles could be moulded and framed together based on a particular issue -- that's what I want to work on. There's a window of opportunity, I think, here for organizations and the labor movement, where my stuff is, to really take seriously that notion of coalitions -- [but] any attempt to make any change is going to have to [involve] a real fundamental shift in how we build a movement.

We could learn so much from particular movements that seem to be alive. What comes to mind is the gay and lesbian movement. It seems to be such an alive movement right now. And people are really attracted to it because of that. I think the big thing is: What can we learn from the gay and lesbian movement? It's kind of interesting, because gender issues is "Hey, you have to look at me and see who I am." I think that's what we should learn, and think about that.

Also, [we need to think about] what role class plays in any of the work we do. I think class plays a really strong role, and I think racism plays a really strong role, and sexism plays a strong role... How much we're able to, in the struggle together, recognize how much racism, sexism and homophobia have permeated all the work that we've ever tried to struggle with. Are we willing to take those issues, not as "wedge" issues, but as actually integrated into the weave of how American society was built? How do we respond to that? Some people look at racism, sexism and homophobia as just these little problems that you solve in the struggle -- [but] I think that racism and sexism, of course, are economically intertwined with the fabric of how our society was built, and so we can't just look at them as little things we have to solve.

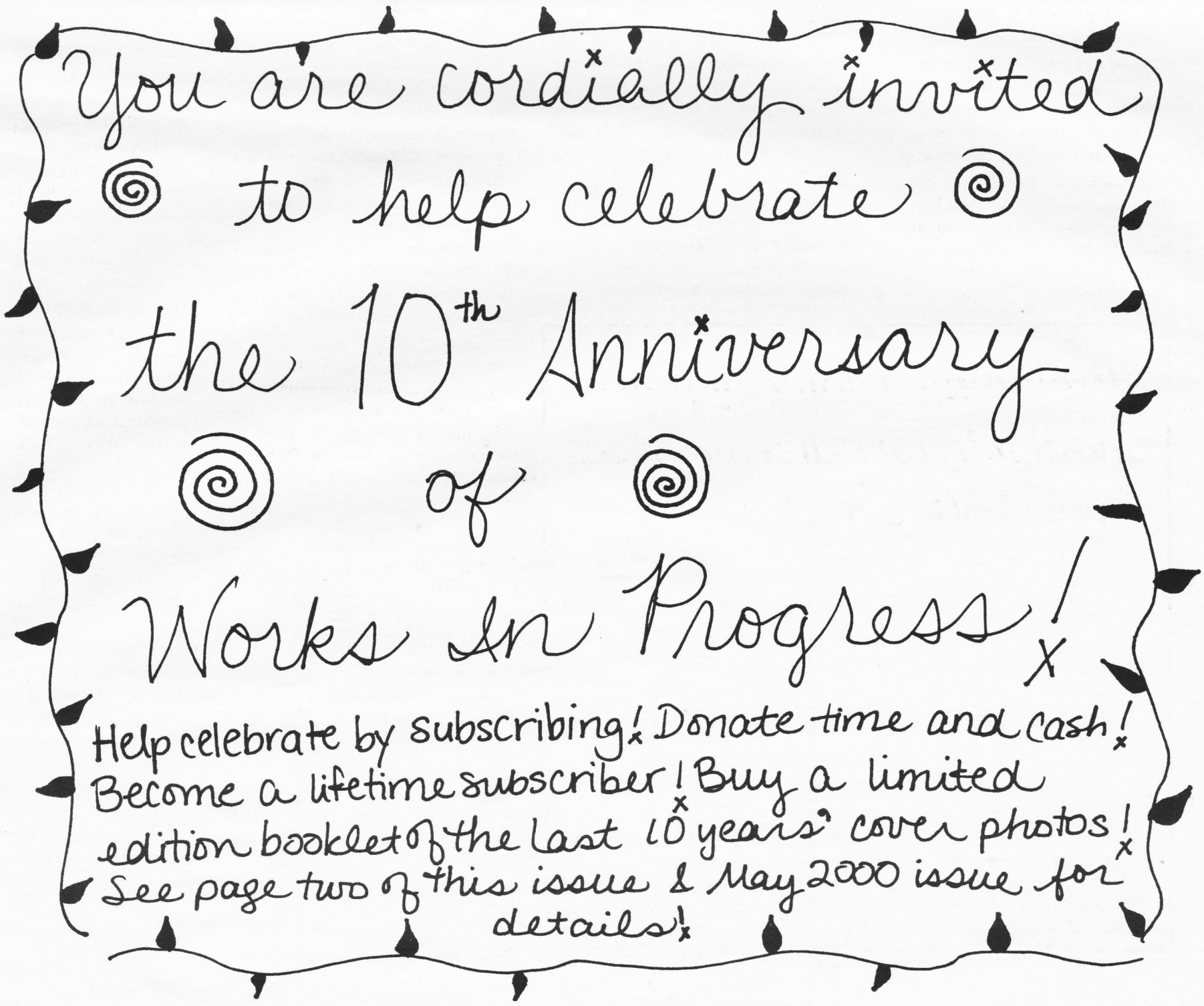
We have to really end homophobia, and gender stuff is so integrated. In some ways, the gender stuff is really about the Puritanical interest in saying, "Sex is bad." And the power relationship, meaning somebody has to be above somebody else, and all that. So I think that changing gender roles is one of the more dramatic things that older people are not getting. I think it's kind of revolutionary, because it opens a lot of stuff up. And it forces people to look at things that they normally wouldn't look at, that is really fluid and changing.

It's not just about people coming out of the closet. It's people really being open to changing gender relationships. I have one daughter that's a pretty hardcore, political lesbian. So she's like, "You're all lesbians! I know you're all lesbians!" And I'm like, "Ok! We are! But what about Tom?" [laughter- Tom is Helen's partner.] But [my other daughter] Allison seems much more like she's open to saying, "Well maybe - Women, men, it's all kind of an open thing." Whereas even in my generation, that wasn't something that was culturally acceptable so you could even experiment with it. But now women feel much more normal about experimenting with genders, being with women, being with men, and it's not really a big deal. I just think it's a really interesting time because of that.

Fifty years from now, boy, Megan, I can't predict what the universe is going to look like fifty years from now, much less Olympia -- I'm not really sure where we're going to go. But it feels like to me that we're on the cusp of some really interesting times. That's what it feels like to me at a really emotional, gut level. I don't think we're about ready to enter the Christian idea of some sort of weird Satan world, but rather I think that the world and the universe is really in a fluid place. And even though we're now in a continuous state of war, which is very distressing to me to say the least -- that we have now become the international cops for capitalism. I don't know, but when you've been involved in the labor movement as long as I have, it feels like there's a real awakening right now.

Like I said, it gets more and more absurd, but the more absurd it gets, it seems like there's more and more people that are waking up. There's an explosion of political activity by young people on campuses. After a twenty-year sleep by students! Where is that coming from? It's incredible what's happening. It's pretty exciting times.

Postscript: In February, ten months after this interview, Helen and her partner, Tom, moved to Oakland after she accepted the position of educational director for the California Nurses Association. She will be missed around here. ◆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Interview with Political Cartoonist Matt Wuerker

Tristan Baurick

Back up a few seconds to when you first turned to this page. What attracted your eye? What engaged your attention first? Chances are, it was the simple combination of images and words contained in the cartoons.

Political cartoonist Matt Wuerker understands that in a culture dominated by images, his work can have a great impact in shaping people's views. Cartoons are simple and direct. They get their point across immediately and gain the attention of viewers more often than the text that surrounds.

Wuerker takes his job seriously. To him a cartoon that confronts important social issues is not entertainment. It's politics.

Originally enlisted as an editorial cartoonist in *Willammette Week* during the 1970s, Wuerker went on to national syndication. His work has long been published in *Z Magazine* and the *Nation*. Recently, Wuerker's cartoons have been featured in the more mainstream pages of *George Magazine, the LA Times*, and even the *Christian Science Monitor*.

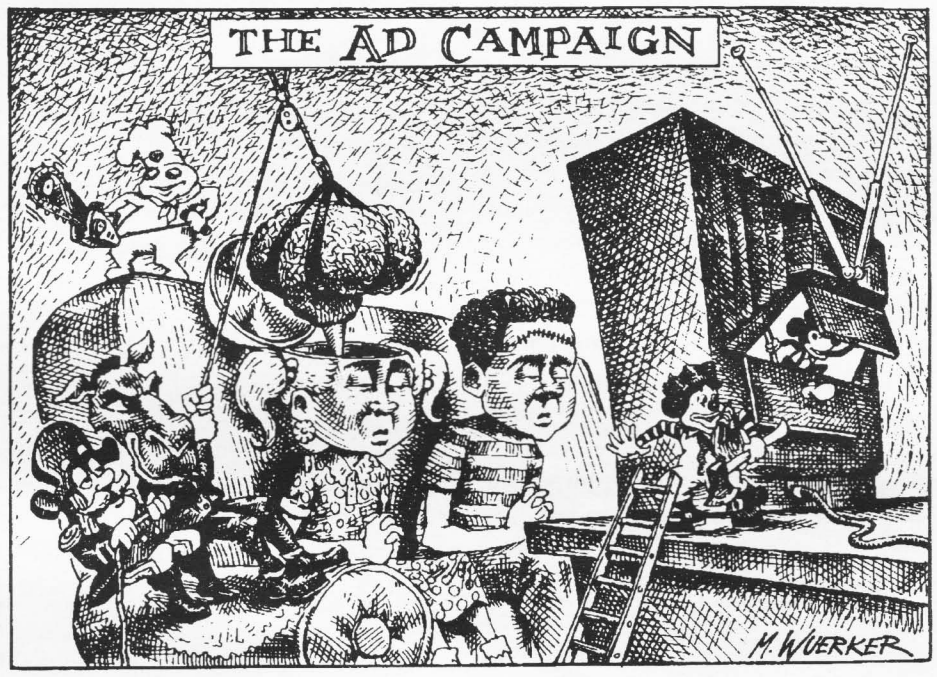
On a recent trip to Olympia to raise money for Books to Prisoners, Wuerker took some time to talk with *Works In Progress* about the philosophies of a political cartoonist.

Do you feel that political cartoons have an impact on shaping people's views?

I think they shape them a lot. Not many people will stop and read the editorial page or the columnists but a lot of people will glance at the cartoons. That's the wonderful thing about the medium. Cartooning is a way of squirting in political opinions because people take it in quite quickly. Its a way that I personally can get involved in the national political debate.

Why is it you allow such an obvious leftist slant into your cartoons? It seems like you could make a lot more money keeping it mainstream and getting published in Time or Newsweek.

There's just no joy in that. I would much rather be attacking the powers that be than trying to defend them. That's where my politics are and there's a lot more humor in attacking the establishment. Lately I have been getting into more mainstream publications. *George Magazine* and the *LA Times* printed some of my cartoons in the last year. I love *Z Magazine* and *The Nation* but there is



this sense of preaching to the choir. There's a kind of left ghetto of publications. Its hard to break out of them and get into the mainstream. A lot of people who are in that ghetto, I think, intentionally stay there because they want to remain pure or something. I'm sympathetic with that but I also really think its important to not just preach to the choir.

Cartooning is a way of squirting in political opinions because people take it in quite quickly. Its a way that I personally can get involved in the national political debate.

Where do you get the ideas for these cartoons?

I read a lot of newspapers. I read a lot of magazines. The ideas will often pop into my brain from my subconscious fully formed. Other times I'll have a glimmer of an idea and I'll draw it and re-draw it and rework it and beat a cartoon out of a half-baked idea. Sometimes they come from anger if I'm really pissed off about something. Or it may be that retort I didn't have in an argument that I can draw better than I can say.

Have you offended people?

The people that usually get offended are single issue activists. If I do a cartoon that's pro-choice the pro-life people will get pissed at me. Its mostly on the issues of choice or taxes. Once in a cartoon I was defending the idea that maybe we should actually not engage in tax cuts because the schools needed money. It's actually quite gratifying when you manage to piss people off. Cartooning is a weird solitary occupation because you come up with ideas and draw them on your own. In my case I don't work in a news room so I send them off via the fax machine or mail. The only time I really know the cartoons are having any affect is usually when people get mad at me and I get some angry letters.

It seems like one of the dangers in political cartoons is that they simplify issues too much.

Oh yeah! They simplify and they trivialize. There's a this profane sense I have that I'm having fun with things I shouldn't have fun with in cartooning. Its a tough line to tread. I feel like one of the biggest issues right now in political debates in this country is this blurring of the distinction between entertainment and politics. A lot of stand up comics, like cartoonists, will have a lot of fun at other people's expense and its not because they care about politics or that they're involved in an issue. They just see it as an way to get a good joke off or a glib comment. I think its done some serious damage to political debate in this country. There are quite a few cartoonists out there who don't care about politics or civic debate - they're in it because they're jokesters and want to have some fun. I have nothing against humor and stand up comics are great, but I think political debate needs to remain political debate.

Do you find yourself crossing that line?

I'm sure I do. I can't help it but I try to be aware. I try not to go to sleep and become a guy who doesn't care and who will draw anything about anything because its funny. Somebody recently said that in a time when people have reverence for nothing its hard to be irreverent. In order to be irreverent now you have to be so far out there - so shocking, so disrespectful, and care about nothing. I want to contribute something positive. I want to deal with core truths and hope they're funny at the same time. I want my cartoons to be entertaining but not get confused about the fact that this is not entertainment. We're talking about real stuff - military budgets, welfare reform, tax issues.

So you see what you do as less entertainment and more...?

Politics. I've been reading recently about people who talk to Rush Limbaugh, or the likes of Rush Limbaugh - people who are on talk radio. The people that talk to them say, 'you kind of lied or twisted the truth, you're a journalist and you shouldn't be doing that.' And they say, 'I'm not a journalist, I'm an entertainer.' Limbaugh says that about himself. People are straddling the line between being a pundit and being an entertainer. They hide behind this and think they can twist the truth just because they're here entertaining people. I think when you cross the line you are doing a disservice. We have a responsibility to the truth.

You said during your talk at Olympia World News that people sometimes ask you who you want to be president. You said your response is to ask if they are asking you as a cartoonist or as yourself. So in the elections this year who do you want to win - as a cartoonist?

That would be George W. Bush. He has lots of promise in terms of providing lots of grist for the mill. Editorial cartoonists are a reactionary species and its always good to have somebody you can react against. Going back to when I was drawing cartoons about Ronald Reagan - I could really get into that. So, George W. Bush is someone I can tear into quite gleefully. He may not be good for the country, but Lord knows he'll be good for the cartoonist. ◆

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Health Care 2000 on the March (in April)!

Chris Stegman

For the past several years a group of dedicated Washingtonians from all walks of life, formerly allied with the Single Payer Network, have been preparing the ground and laying the foundation for a comprehensive universal health insurance initiative called Health Care 2000.

This citizen initiative, numbered I-725, having gone thru the required legislative process, is now circulating petitions to begin the drive to get 220,000 signatures of support which will effectively put it on the November ballot.

What exactly is Health Care 2000? Here are the key components.

Currently, about 45% of the total amount spent on health care comes from employment-based health insurance coverage and 40% from government programs like Medicare, Medicaid, L&I , etc. and 15% is paid out of pocket for premiums, deductibles, co-payments, and non-covered items like prescriptions, long term care, etc.

Initiative I-725 puts the money FROM THOSE SAME SOURCES into a single public trust, then uses the fund in a SIMPLE, FAIR, AND ACCOUNTABLE system to get our money's worth and to cover ALL RESIDENTS OF WASHINGTON STATE.

All residents will be covered from cradle to grave with comprehensive benefits regardless of health or employment status. Prescriptions and long term care will be included with reasonable co-payments.

All residents will be covered from cradle to grave with comprehensive benefits regardless of health or employment status.

There will be NO WAITING PERIODS for pre-existing conditions. There will be NO DEDUCTIBLES.

Residents will go to the doctors and other care providers (including so-called alternative health professionals) they choose.

Health care providers and patients make the care decisions, not the HMOs.

Doctors and other providers work in the private sector just like now. They are NOT the employees or agents of the trust. Physicians, clinics, hospitals, and other providers negotiate with the trust on how they participate and get paid (same as they do now with the insurance companies or Washington Basic Health program).

The trust board and its citizens and technical advisors set up the benefits package and use up-to-date scientific management tools, including a streamlined claims payment system, to operate the trust SIMPLY, FAIRLY AND ACCOUNTABLY.

The Washington Health Security Trust will be funded by a combination of sources basically as follows. Employers pay a health security assessment of 9.75% of payroll (compared to the current lows of 12-14%). Residents 18 and over who earn over $1500/mo pay a health security premium of $75 per month. Residents on Medicare pay a premium of $50 per month to cover Medigap coverage and get the Trust benefits beyond Medicare. State government funds now going to health programs are transferred into the Trust. After getting federal waivers, funds now going to federal health programs, primarily Medicare, will go into the Trust. Employers who face financial hardship from the health security assessment can apply for reduction or exemption during the first 5 years of Trust operation. Co payments for outpatient and emergency visits, prescriptions, and long term care pay for part of the program benefits but will NOT limit access to care.

Residents with family incomes less than 150% of the federal poverty level are exempt from the health security premiums and co-pays.

By pooling funds for health services across the state and spreading the risk across the entire population this gives a stable mechanism to finance quality care for every resident. If passed, Washington state residents will be leading the way to a national universal health insurance system that will cover ALL Americans in a similar fashion from cradle to grave. We need your help!!!

To learn more about I-725 visit the Health Care 2000 web site at <http://www.healthcare2k.org> or email <info@healthcare2k.org> or call 705-3528 to help with the petition drive in Thurston County. Join us!!! Volunteers are needed NOW to circulate the petition. Call 705-3528 or the local Health Care 2000 campaign hotline ◆

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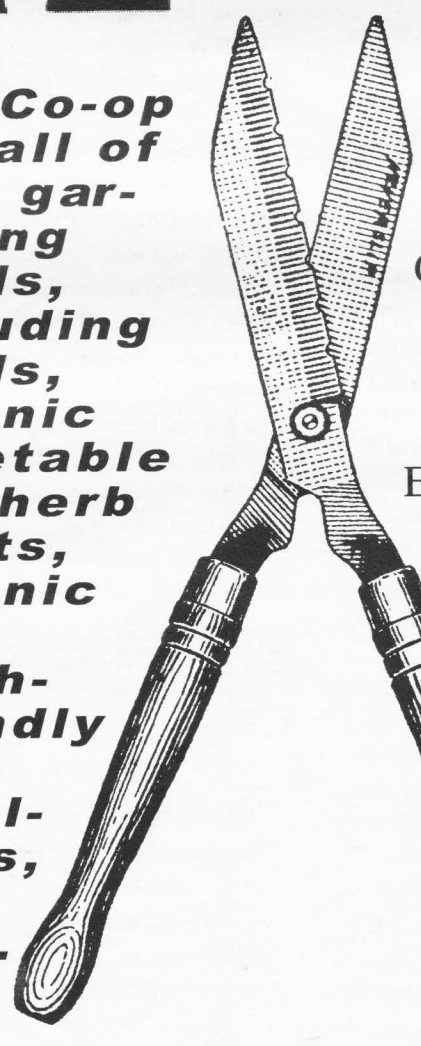

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Thing One and Thing Two

Ron Jacobs

Then those things ran about
With big bumps, jumps and kicks
And with hops and big thumps
And all kinds of bad tricks
—Dr. Seuss- *The Cat in the Hat*

American author Robert Coover wrote a little story back in 1968 called "The Cat in the Hat for President." This piece lampooned the presidential election process in the United States, emphasizing not only the overall emptiness of the men who run, but also how these individuals run at the behest of various power elites who really govern the country. I mention this story because the 2000 election has amazing similarities to the 1968 campaign. Not only are the two candidates almost identical in their shallowness, the ideas they espouse are remarkably similar (no matter what they may say), just like the platforms of Nixon and Humphrey in 1968.

I suggest, simply, that the criminalization (primarily through the "war on drugs") of a substantial portion of an entire segment of the US population is not an accident.

Benign Fascism

The economic definition of fascism is simple. A fascist government is a government which serves the corporations. If that doesn't describe the US government of the past several years, then there is no adequate description. Bearing this in mind, it is possible to conclude that both major party candidates for president are ultimately fascist. Not only are they funded primarily by corporate money, they both come from backgrounds dominated by corporate investment and exploitation (Al Gore's family riches came from tobacco and—as activists along the campaign trail have recently pointed out, investments that include Occidental Petroleum. George W. comes from a family made filthy rich primarily because of oil and the US government's servitude to that business.) The fascism Gore and Bush represent is not the fascism of Hitler, Franco or Mussolini, although some of George W. Bush's supporters have views that are remarkably intolerant given how close these supporters are to the candidate (and assuming George wants to win). No matter how far George W. tries to distance himself from the intolerance that is preached at Bob Jones University, the fact remains that he solicited their support along with that of other South Carolina racists. One assumes, however, that even Mr. Bush is savvy enough to realize that one does not get elected in the United States in the year 2000 by aligning oneself with retrograde racism.

No, a much better strategy for today's authoritarians is to take the path Mr. Clinton has taken the last eight years. That is, recognize the diversity of cultures in the United States today and give them lip service (sometimes even without irony) while passing legislation that further divides the country along class lines—which in America are also often color lines. This can mean toughening laws against crime while also making more actions criminal. It can also mean striking laws from the books that provide economic and other types of support to portions of the population that are not considered necessary to the corporate game plan. In Nazi Germany, it was the Left, and Jews and Roma who felt the major effect of these types of legal actions. In the US, the surplus populations are poor and usually not white.

In Nazi Germany, various administrative departments drew up legislation criminalizing certain thoughts and making undesirable citizens non-citizens, constructed work camps for these "non-citizens" to go to, and organized local communities into sending away those undesirables. Once at the camps, the undesirables (that is, Jews, Roma, and political and religious dissidents) were put to work for German corporations involved in the Reich's war machine. If one examines the prison industry in the US, s/he will see a similar dynamic involving criminalization of "undesirables" and a subsequent removal of their citizenship. Of course, here in America. there are no crematoria and the newly "criminalized" citizens and non-citizens are not Jewish or Roma. Now wait a minute, you might say, this comparison is way out of line. If it is, how does one explain the presence of over two million prisoners in the United States, half of whom are African-American? I suggest, simply, that the criminalization (primarily through the "war on drugs") of a substantial portion of an entire segment of the US population is not an accident. Once these people are convicted and imprisoned, they are no longer considered full citizens in most states. Along with other restrictions, they can not vote, hold certain jobs, or qualify for certain types of educational assistance.

The corresponding aspect of this dynamic is to encourage the idea among those not criminalized that prisoners and parolees deserve whatever they get. This is done through a variety of methods, most of them involving the media and entertainment industry.

None of the Above

So, does this mean there's no point in voting for either of these men? The reasons to not vote for George W. are obvious, but what about Al Gore? Well, there's no point in voting for him, either. While some real differences exist between the two candidates, the past eight years of Clinton should prove that it is a waste of energy and time to bother with the Democratic party—especially with its current essentially conservative approach. But wait, say the left liberals, aren't we better served if Gore wins? A quick reply to this question is another question. Were we better off with Clinton and his warmaking corporate buttkissing administration? In its struggle to gain influence and power, liberalism's tradeoffs with the corporate boardrooms have rendered it impotent at best and ruthless and duplicitous at worst. It no longer serves the people, if it ever did.

Like the protestors in the streets at the World Trade Organization (WTO) meetings in Seattle and elsewhere, our energies would be better served organizing people around the country to oppose the institutions both parties serve: corporations, banks, and international organizations like the WTO, International Monetary Fund, and the UN Security Council. Unless our plans have the goal of taking power back from the moneychangers, mostly by realizing the power we already have, progressive forces in this country will continue to fight for a few shreds of influence every election year. Ignore the plutocrats' parties and make democracy real. In 1970, labor writer and activist said it this way in his pamphlet *Honor America:The Nature of Fascism, Historic Struggles Against it and a Strategy for Today* (Times Change Press, 1970): "We must learn to act on the collective recognition that our needs are not met by current social and political relations. The struggle against fascism begins with the struggle to free people from their own repressed selves—from the will to surrender themselves to external forces."

For true progress to be made, we shouldn't be grasping for some kind of minimal influence in their so-called democracy, but towards a truly just, democratic era where people count more than dollars and are able to control their own destinies. ◆

U.S. vs. Hawaiian Sovereignty

by James Kneubuhl -- Honolulu, Hawaii 2/24/00

It's a bit of a sad day here because the Supreme Court just handed down a decision in the Rice vs. Cayetano case, in favor of Rice. I'm really disgusted with this turn of events, but I'll try to lay the details out rationally.

In Hawaii, there's a type of land known as "ceded lands." This was land that once belonged to the Hawaiian Kingdom. Upon the overthrow of the Hawaiian Monarchy, the land became the property of the Provisional Government, and when Hawaii became a US state in 1959, some of the land went to the State and some went to the Federal Government. The lands consist of several thousand acres.

In the early 90s, Hawaii courts determined that 20% of the revenue from all ceded lands should be put into a trust for the benefit of the indigenous Hawaiian people. This was in response to lawsuits by native Hawaiians who charged that the State and Federal governments were misusing these ceded lands. This 20% amounts to quite a few million dollars, and these funds are administered by an entity known as the Office of Hawaiian Affairs.

Here's where things get dicey... It has been the policy of the Office of Hawaiian Affairs (OHA) to only allow people of native Hawaiian ancestry to vote in the elections of its trustees. This has gone on for the last 20 years. OHA was actually formed in 1978, although the 20% ceded land revenues were not awarded till about 14 years later. In 1996, Freddie Rice, a haole ["outsider," but now more commonly references white people] with no indigenous ancestry, tried to vote in an OHA election and was turned down. He sued the State of Hawaii, arguing that his constitutional rights were being violated, and that the State had no right to discriminate on the basis of race who gets to vote in an election which determines how pubic money is used.

Well, after four years of losing and appealing, Rice won in the Supreme Court. In the future, **any** resident of Hawaii, regardless of whether they have any Hawaiian blood, can vote in the OHA elections. Is something wrong with this picture? Rather than those of Hawaiian ancestry being able to determine how the ceded land revenues will administered, now everyone gets to influence this.

To learn more about the Rice ruling and Hawaiian sovereignty issues please visit: http://www.nativehawaiians.com/

From: http://www.alohamarch2000.org/

Did you know that...??

* The Hawaiian Monarchy was forcibly overthrown by the United States in 1893, an unlawful federal seizure that finally was officially acknowledged one hundred years later when President Clinton signed the "Apology Bill" (US Public Law 103-150).
* Over 98 percent of all Native Hawaiians living at the time of the overthrow, opposed annexation of Hawaii by the United States.
* Native Hawaiians have the worst social, educational and economic indicators of any ethnic group in America today, and the highest rates for heart disease, cancer, stroke, diabetes as well as the shortest life expectancy.
* Native Hawaiians make up the largest percentage of the homeless in Hawaii today.
* The household mean income for a Native Hawaiian family of four is only $10,000 per year.
* Less than 20 percent of all land in Hawaii is leased to Native Hawaiians today.
* Three non-Native Hawaiian individuals lease an amount of land in Hawaii that is larger than all leased to all Native Hawaiians.

MUMIA 9-1-1

Compiled by Sarah Finks, Joe O'Connor & People's Movement For Mumia

Mumia Abu-Jamal has been held in a solitary cell, twenty-two hours a day, on death row since July 3, 1982, convicted of first-degree murder for the alleged shooting and killing of a white police officer in 1981. Facts surrounding the actual course of events leading up to the death of Officer Dan Faulkner are unclear, but the facts of Mr. Abu-Jamal's case are clear.

THE CONFESSION

The prosecution claimed Mr. Abu-Jamal confessed as he lay with his arms handcuffed behind him on the emergency room floor just after he arrived. Yet Doctor Regina Cudemo was present and did not hear the claimed confession. Dr. Anthony V. Coletta treated Mr. Abu-Jamal within five to ten minutes of his arrival. He found Mr. Abu-Jamal to be "weak...on the verge of fainting...not able to stand." These descriptions can be found in court transcripts.

We need to be loud enough for not only Judge Yohn to hear, but all of America as well. We cannot allow the state to kill him.

Over two months afterwards, during the course of an investigation on behalf of Mr. Abu-Jamal on a complaint of having been abused by police in the hospital, two Commonwealth witnesses claimed that Mr. Abu-Jamal was struggling violently and shouted out a confession. The two witnesses were Officer Gary Bell, Officer Faulkner's partner, and a hospital security guard, who, in court transcripts, acknowledged crying when informed Officer Faulkner had died. Officer Bell made a log report the night of Officer Faulkner's death that did not include the confession, and Priscilla Durham, the security guard, had continuous contact with police before reporting the supposed "confession."

All witnesses agreed that Mr. Abu-Jamal was too feeble and weak to walk into the hospital on his own power. One officer, Gary Wakshul (who never testified because he was sent "on vacation"), wrote a police report immediately after the episode in which he described being with Mr. Abu-Jamal continuously until being treated in the hospital. He noted that "during this time the negro male made no statements." (This is also from court transcripts.)

THE SCENE OF THE CRIME

No less than four witnesses to the shooting, situated in four different locations on the street where the shooting occurred, reported seeing a person, identified as the gunman who shot Officer Faulkner by one of them, flee before the police arrived. All said he ran east on the south side of the street in the direction of an alleyway that provides a ready escape route.

Dessie Hightower passed a polygraph test at demands of police testifying that he saw a person who looked Jamaican (because of dreadlocks) running east down the south side of the street. The defense was never apprised of this fact.

Robert Chobert initially reported that the shooter ran away, but recanted this story under police pressure.

Veronica Jones, called by the defense, told homicide investigators during her initial interview that one or more people ran from the scene. After the gunfire stopped, she recalled seeing substantially what Mr. Chobert and Hightower had reported. But Ms. Jones and another wtiness, Ms. Cynthia White, both prostitutes, were offered deals for testimony in favor of the prosecution.

Robert Harkins was driving past in his taxicab and saw the shooter, and was shown a photo array, but never was given the chance to identify Mr. Abu-Jamal as the shooter, since he was not called as a trial witness by the Commonwealth. He was also told not to talk to the defense.

SUMMARY OF THE CONSTITUTIONAL CLAIMS FOR A WRIT OF HABEUS CORPUS (from Summary of the Constitutional Claims in Mumia's Petition for a Writ of Habeus Corpus by C. Clark Kissinger)

In his petition for a Writ of Habeus Corpus, Mumia Abu-Jamal asserts 29 claims of constitutional violations in his trial, sentencing, and post-conviction proceedings. These are grouped into six categories, from suppression, manipulation, and manufacturing of evidence to inadequacy of counsel during the guilt phase of the trial.

For example, Mr. Abu-Jamal was found guilty and sentenced to death through the use of a fabricated confession -- two months after the shooting. Another example is that Officer Faulkner's partner and a security guard at the hospital who knew Officer Faulkner casually and cried upon hearing of his death, suddenly "remembered" hearing Abu-Jamal confess that night.

Critical defense evidence was prevented from being presented because the defense was denied a day-long continuance to find an officer (on "vacation") who wrote in his report that Mr. Abu-Jamal had made not statements at the hospital.

During the guilt phase of the trial Mr. Abu-Jamal was denied the ability to defend himself by being denied the funds needed to retain necessary services of experts and an investigator (including a ballistics expert, a medical expert, and a defense investigator.) An ill-prepared counsel was forced to conduct an inadequate defense.

The State suppressed evidence that the true shooter fled, in violation of three Amendments. Witnesses with evidence to support someone fleeing the scene included no less than seven people.

The State destroyed critical physical evidence, manipulated and misrepresented the ballistics and medical evidence, and suppressed crime scent test results. This includes a discarded bullet fragment, failure to conduct routine ballistics tests, and the fact that the jury never saw the medical examiner report stating "shot by .44 caliber."

The Commonwealth failed to disclose government political surveillance files demonstrating longstanding police bias against Abu-Jamal. This includes 600 pages of FBI files documenting surveillance of Abu-Jamal by the Philadelphia police. The files showed no criminal conduct by Abu-Jamal during years of surveillance. (He didn't have a prior criminal record.)

There are five claims regarding the selection of the jury and improper jury procedures. For example, the court refused to allow an African American juror to seek treatment for a sick pet after hours, but then postponed a court session to allow a white juror to take a civil service exam. An alternate juror seated in place of one who was removed had stated during the jury selection process that he would not be able to judge the facts in an objective manner because of his exposure to news media accounts. And some jurors engaged in secret, premature deliberations during the course of the trial, three white jurors who met together in a hotel room.

Abu-Jamal's Constitutional rights were violated by the prosecution's use of his affiliation with the Black Panther Party (years earlier) to argue for the Death Penalty. The citing of political speech and affiliation was subsequently outlawed by the U.S. Supreme Court.

During the penalty phase of the trial, the prosecutor tried to convince the jury that the ultimate responsibility for Abu-Jamal's fate would lie with appellate courts, and not with them (thus making it seem easier to vote for the death penalty.)

This is a sampling of the constitutional violations that Abu-Jamal and his attorneys plan on presenting, if he gets the chance.

SOURCES FOR MORE INFO

-*Race for Justice* by Leonard Weinglass (Common Courage Press, 1995.) Complete text of Abu-Jamal's motion for a new trial with exhibits and supporting documents.

-"Racial Discrimination and the Death Penalty in the Post-Furman Era: An Empirical and Legal Overview, with Recent Findings from Philadelphia," by David C. Baldus et al. (Cornell Law Review, Vol. 83:1638)

-*Live from Death Row* by Mumia Abu-Jamal (Addison-Wesley, 1995.)

-*Legal Lynching* by Rev. Jesse Jackson (Marlowe & Company, 1996.) This book against the death penalty uses Jamal's case as one example.

-*Death Blossoms* by Mumia Abu-Jamal (Plough Publishing, 1997.)

-*All Things Censored* (CD by the Prison Radio Project, 1998.) Recordings of Abu-Jamal reading his columns made before Pennsylvania banned all recording of Jamal.

-*25 YEARS ON THE MOVE* (MOVE, 1996.) History with photographs of MOVE organization and the government's war on them. Includes section on Jamal.

- www.mumia.org (Abu-Jamal's weekly columns)

- www.peoplescampaign.org

- www.calyx.com/~refuse (info about his case and the international movement in his support)

As Mumia has commented, "They don't just want my death, they want my silence." ◆

Mumia at Antioch!

OHIO - Mumia Abu-Jamal, a radio journalist and former Black Panther activist convicted of killing a Philadelphia police officer in 1981, will speak at the April 29 Antioch College's commencement via audiotape, as he did last year at The Evergreen State College.

The students asked Abu-Jamal to speak on one of two topics: How one individual can affect the world or the true meaning of revolution.

"The issue is not to get a controversial speaker," said senior Teishan Latner. "The issue is to raise greater public awareness for his cause."

What you can do!

According to Mumia Abu-Jamal's attorney, Leonard Weinglass, this month is the most crucial month for Mumia. Currently Mumia's case is under consideration by Judge Yohn. He has the power to review all aspects of state court rulings and findings of fact. Judge Yohn's ruling will determine whether previously suppressed evidence will be allowed in court and what evidence will be used in future federal appeals.

Advocates of justice everywhere: now is the time to unify our voices and collectively demand that the court hear all evidence pertaining to Mumia's case. Now more than ever we need to put Mumia into the spotlight of all our struggles. We need to get him the attention he so desperately needs.

We need to be loud enough for not only Judge Yohn to hear, but all of America as well. We cannot allow the state to kill him in our name, much less without the fair trial that is guaranteed by the Constitution.

Mumia's case represents much more than an individual pleading for justice against his looming government-sponsered (and campiagned by the Fraternal Order of Police) death. Mumia is a jounalist using his talents to expose injustices and governmental and corporate corruption to liberate all people from current institutions that perpetuate inequality and injustice. We effectively silence ourselves if we allow Mumia to be silenced in death.

<u>What you can do:</u>

-Organize!! (be creative)

-Look for tables with more info and form letters if you like...

-Support local rallies

- You can even write your own letter and make copies to give to friends and family to send in...

-Write to:

(Demand an evidentiary hearing)

Judge Yohn c/o Leonard Weinglass
6 West 20th Street, Suite 10A
New York, New York 10011

Add your voice to strengthen all of ours.

If he can be silenced, so can we all.

(Death Penalty, continued)

participants are invited to the 2nd floor mezzanine area to discuss the film and the death penalty and to pick up printed information.

Monday, April 10th

Sonia Jacobs speaks at South Puget Sound Community College in the Student Lounge on the 2nd floor of Bldg. 22 from 12noon to 2pm. A student group arranged this and the public is invited.

Tuesday, April 11th

Sonia Jacobs speaks at The Evergreen State College Lecture Hall #1 from 5-7pm. TESC's Prison Action Committee is co-sponsoring this event.

Wednesday, April 12th

Sonia Jacobs speaks at the Olympia Timberland Library in the East Meeting Room, 8th and Adams, downtown. The public in invited to arrive at 6:30pm for refreshments and printed materials. Sonia speaks from 7-9pm.

Thursday, April 13th

Interfaith Memorial Service for Innocent Persons who have been executed. 7pm in the Sanctuary of United Churches, 11th and Washington St, Olympia. The Reverend Mark Dowdy and others will officiate, a variety of music will be offered.

Fri and Sat, April 14th-15th

Art produced by prisoners will be displayed as part of Arts Walk at Olympia World News, 116 E. 4th Ave, downtown Olympia. The prisoners are not on death row, but they have been receiving books from Books to Prisoners, the organization that sponsored this event.

Saturday, April 15th

The pastor of the Olympia Unitarian-Universalist Congregation writes the "Perspective" column for the *Olympian*'s religion page.

Death Penalty Awareness Week is sponsored by the Olympia Fellowship of Reconciliation. Since 1976 the Olympia FOR has worked in the greater Thurston County area for peace, social justice, and nonviolence. The Olympia FOR is the local chapter of the nationwide Fellowship of Reconciliation, which was founded in 1915. Co-sponsors include the Washington Association of Churches, the Washington Coalition to Abolish the Death Penalty, the Olympia Friends Meeting (Quakers), the Olympia Unitarian Universalist Congregation, the Social Justice Committee at St. Michael's Church (Olympia), and the Olympia Yoga Center. In addition, specific events are co-sponsored by other specific organizations. For information call Glen at 491-9093 or Alice at 943-4076.

Prison Awareness Week: April 3-7

The Prison Action Committee (PAC) at The Evergreen State College is a group of people dedicated to fundamental changes in the existing prison system.The Criminal Justice system in the United States is an unacceptable waste of human life and public resources. Myths of fairness and propriety, however surround the prison system disempowering people from coming to their own conclusions. Prisons are an issue that people tend to find unpleasant and unnecessary. The goals of this group include exploding those myths by raising awareness on cam pus, through events and workshops, about the many issues within prison work and providing a space for active student participation.

The issues surrounding prisons are broad. Basic human rights to accessible medical care and nutritive foods are in question. Prisons reflect the institutionalized racism in the United States. Women in prison are increasing at phenomenal rates and illustra tes the growing demonization of poor women and women of color. Then sentencing of political prisoners are a direct affront to the democracy of freedom of speech and belief held so dear in the US. The privatization of prisons reflect the lack of labor righ ts and the growing corporatization of this country. The US is one of the few countries that tries youth as adults and actually executes underage youth. The powerful and relevant intersection of social justice issues demands action, whether necessary refor m or eventual abolition.

As students and members of a higher education institution, we find a responsibility to utilize our resources and knowledge to create solutions. Providing educational opportunities is a major goal of this group, for ourselves, the prisoners and the Evergre en Community. Evergreen was once available to prisoners and through cuts ad changes is less accessible. The PAC will mobilize around local issues and press for change. As our visions are solidified by experience, traveling on a regular basis to nearby pri sons in Shelton, Washington Corrections Center for Women and the youth center at Maple Lane will strengthen our ambitions.Making connections with prisoners is important to the sustainability of the groups energy and its commitment to change.

The Prison Action Committee is a unique student group, less than four universities in this country boast an active group. Our existence and the projects we initiate resist the silencing power of the system and allow opposing voices to raise cries of conce rn.

Please come and join us for a week of speakers and movies!!!

Schedule of Events

Monday April 3rd:

Movies in the Student Activities Building (CAB) at 12-5pm. Come and see *Live From Death Row*, in interview with political prisoner Mumia Abu-Jamal, *The Last Graduation*, the story of Attica Prisoners and their struggle to keep education at the prison, and other informative movies.

Evening: Come hear Jonathon Moore, a speaker from the Northwest Immigrant Rights Project speak on INS Detention Centers and the issues surrounding them. Time: 7pm Place: TESC Longhouse

Tuesday April 4th:

Community Information Fair Time: 12-2 pm Place: The TESC Library Lobby.Come and talk to various groups that deal with prisons and prison related issues in the Olympia and Greater Puget Sound area. Groups represented will be: Olympia Copwatch, Books To Prisoners, Washington Prison Project, Welfare Rights Organizing Coalition, Fellowship of Reconciliation and many others.

Evening: What does the World Trade Organization have to do with Prison Industrial Complex? Come to an interactive workshop on the affects of globalization on poverty, job loss and criminalization. Time: 7pm Place: TESC Longhouse

Wednesday April 5th:

Schools Not Jails!!! Come hear three Speakers on the issue of youth and incarceration. Lateefah Simon, director of the Center for Young Womens Development will speak on the war against youth in California and the recent passage of Proposition 21 in that state. Also two young men, Damasol Kent and Ricky Spruel will speak on their experiences of being at Maple Lane, a youth correctional facility here in WA state. Time: 1PM Place: TESC Library Lobby

Evening War on Drugs or a War on Women? Join us to hear Ida Robinson (maybe other speakers), former political prisoner and now director of Families With A Future, talk about her experience of being incarcerated and the work she now does with children and families on the outside. Time: 7PM Place: TESC Longhouse

We realize that some of these events may not be accessible to people who work or go to school. It would be wonderful to see you at these educational events!!!! For more information please contact Jenn or Cara at 866-6000 x6749.

Peltier Receives Medical Treatment

by Gina Chiala

Native American activist, Leonard Peltier, underwent surgery yesterday by a Maxillofacial expert at the Mayo Clinic in Rochester, Minnesota. Dr. E.E. Keller performed a five hour surgery on Peltier who had been suffering for the last four years from a severe condition which caused his jaw to be frozen open 13 millimeters. X-rays taken on Monday, March 20 showed that Leonard Peltier suffered from ankylosis on both sides of his mandible, meaning that his jaw was completely frozen and immobile, according to Keller. Keller reported today that the surgery went smoothly and Peltier's jaw has been returned to normal. He reported that Peltier is happy and recovering comfortably.

Leonard Peltier was suddenly transferred from Leavenworth Federal Penitentiary to the Rochester Medical Facility on Monday, March 20. Peltier nor his attorneys knew that the transfer would take place. Prison authorities have denied Peltier's attorneys access to Peltier by phone or visit thus far. Until today, they were given no information by the Bureau of Prisons about Peltier's current situation.

Peltier contracted tetanus as a child which caused him to have long lasting problems with his jaw. However, two surgeries performed at the Federal Springfield Medical Facility in 1996 far worsened his condition and resulted in ankylosis. During his stay at Springfield, Peltier was housed in "the hole" or solitary confinement to recover. Dr. Keller had written to the warden at Leavenworth in 1997, offering to treat Peltier but prison officials insisted he undergo a third surgery at Springfield instead. Peltier refused. Since then, members of Congress, United Nations officials, human rights organizations and hundreds of concerned supporters have been writing to prison officials to urge them to transfer Peltier to the Mayo Clinic. For a year prison officials have been responding to such requests by reporting Peltier's condition to be "stable" and not "warranting" treatment. (Letters from prison officials available upon request).

Leonard Peltier, considered by Amnesty International to be a political prisoner who should be immediately and unconditionally released, was convicted in 1977 for the murders of two FBI agents. After being faced with formerly withheld evidence on appeal casting serious doubt on Mr. Peltier's guilt, the prosecution admitted that it could not prove who actually shot the agents or what participation Mr. Peltier may have had in their deaths. Peltier will be reviewed for parole on June 12, 2000.

Call the White House Comments Line Today & Demand Justice for Leonard Peltier! 202-456-1111

Leonard Peltier Defense Committee PO Box 583 Lawrence, KS 66044 785-842-5774 www.freepeltier.org

Your Help Is Needed

Because of the huge number of letters Books to Prisoners - Olympia Support Group receives each month and its limited resources, requests often wait many months to be filled. Thousands of letters still remain in boxes. Your help and generosity are urgently needed.

If we desire individuals in this country's prisons to be caring, thoughtful and sympathetic, then we too need to be caring, thoughtful and sympathetic. We need to "walk the talk." Please donate your time, money or books.

In greatest demand are:

English, Spanish/English, Southeast Asian dictionaries, thesaurus, new almanacs, and GED books.

Frequently requested are:

African-American, Chicano/Latino, and Native American history and progressive U.S. history.

Please donate:

- Any other good books
- Stamps and stamp money
- Money for tape, wrapping paper, and copying

Please bring donations of books to the Books to Prisoner at Olympia World News at 116 4th Ave in downtown Olympia

Please make checks payable to Books to Prisoners.

Hours: Currently, the business hours are from 9:00 am to 9:30 pm daily. Please call the message phone below and leave a message.

Address: Books to Prisoners
116 4th Ave, Olympia WA 98501

Message Phone: (360)943-2375

- Open drop in work/training sessions every Thurs. 3-9 pm in the back of Olympia World News. *Training takes 1 hour. Once you are trained you can work anytime we are open.*
- **BTP Volunteer Potluck** - 3rd Sat. of the month, 3 pm at 116 E. 4th Ave.
- **Save UPC code from Western Family Products &** send to B to P, 116 E 4th Ave, Olympia, WA 98501
- Keep turning in Bayview and Ralph's receipts. The program is switching to a new system soon.

Inmates — All correspondence to Books to Prisoners *must* go through the main branch:

Books to Prisoners
Left Bank Books
92 Pike Street
Seattle WA 98101

Letters & Briefs, cont.

runs every 1/2 hour

Off-route service can be arranged by calling 789-3614 (Sun. only). We also maintain a vehicle that is wheelchair accessible.

Since the Oly Free Bus relies entirely on donations and volunteers, we always need drivers and supplies. Operated primarily anarchists, the Oly Free Bus is supported also by the Disabled People's Liberation Front, Alliance for Public Transportation, Media Island Internation and the Industrial Workers of the World. We support laid-off drivers and workers from IT and other transit systems in Washington State.

Feminists In Self-Defense Training (F.I.S.T.): Adult Women's Self-Defense Course Beginning April 5 and running once a week for 6 weeks ending May 10. The class will be held at the Radio Ranch in Lacey. It will cover many of the F.I.S.T. topics such as intuition, vocal and physical skills, ground fighting, weapons of opportunity, and strategizing. All women welcome to attend. The fee ranges from $0 to $35, sliding scale, and no one is ever turned away due to their ability to pay. Child care available, but must call at least 10 days prior to the class. To register or for more information, call the business line at 438-0288 and leave a message.

INTERSECTIONS :

The World Trade Organization, the IMF/ World Bank, and Community Alliances

A ONE DAY CONFERENCE TO EXPLORE AND STRENGTHEN THE INTERNATIONAL MOVEMENT AGAINST CORPORATE GLOBALIZATION

WHERE: TESC Longhouse
WHEN:Saturday, April 8th
TIME: 9:30am - 4:30pm

SPONSORED BY: Voices from the WTO Project, Evergreen student groups, Evergreen academic programs, and the Northwest Indian Applied Research Institute.

Through panels, interactive workshops, and films sudents, organizers, indigenous peoples, union members, and the South Sound community will explore the possibilities of a true international solidarity movement.

Topics to discuss include:

* Accounts and critiques from the Seattle WTO protests * Connections between WTO policies and the policies of the IMF/World Bank * Strategies to build solid alliances across divergent issues * The effect of global trade policies on local organizing and international organizing * Patenting of indigenous knowledge

Speakers and presenters:

Hannah Petros - Jubilee 2000; **Ace Saturay** - organizer from the People's Assembly; **Sentenaryo ng Bayan** - Community Representatives from the Indigenous Environmental Network; **Zan the Rad Dyke Plumber** - Organizer with the Out Front Labor Coalition and ACORN; **Valerie Phillips** - indigenous knowledge and biotechnology; **Marina Silva**- Brazilian Senator to speak on the effects of the IMF on the people of the Amazon region; **Itzia Paz Cortes** - Student striker from UNAM - the University of Mexico; **Local community organizers, students, and workers**

NO REGISTRATION FEE

If you are interested in registering to participate please contact Stephanie Guilloud (360) 866 6000 ext 6478.

A leading Cuban intellectual, Maria del Carmen, is making a national tour of the United States in March and April 2000. Maria del Carmen, who lives in Havana, Cuba, has studied and written about the following: Youth in Cuba; Race and Gender in Cuba, and social policy there. **Maria del Carmen will be speaking at 7 P.M., Wednesday April 5th, at Traditions Fair Trade** (5th and Water, downtown Olympia) on the Political, Economic and Social Situation in Cuba today. Maria del Carmen will give a major talk titled; Cuba: Social Policy and Local Development in the 90's, **Thursday April 6th at Noon in the Library Lobby at the Evergreen State College.**

For more information, contact Pete Bohmer at 866-6000 X6431

Sound Exchange General Membership Meeting

Come one and all to the monthly general membership meetings. Make new connections with other Sound Exchange members, see what the Core Group is already doing, and learn about how you can help shape the future of our South Sound eco-community at our monthly potlucks. The next gatherings will be held April 16th at 3:00 pm, upstairs at ~~Olympia World News~~. Everyone is welcome. For information call 426-6540.

Endwar, a non-profit organization, whose goal is to end the peace struggle by ending its cause, the violent war system, is organizing its first meeting to discuss its plans to move forward in creating a program at T. E. S.C. John Thorne, Endwar's president, long time peace activist and civil rights attorney will facilitate the meeting. The dates for the meeting have not been set, but it should be held within the second week of April. T.E.S.C. students, faculty and the Olympia community are invited to attend. For more information call John Thorne at 866-0236 or Dave Rottersman at 705-2403. When calling please say that it is in regards to Endwar.

Welfare Rights Organizing

WROC's planning and organizing meetings take place the **first Monday of each month from 5:30pm until 8pm at First United Methodist Church**, 5th and Boundary, downtown. WROC's support and information meeting is the third Tuesday of the month at Evergreen Vista Apartments, on the West Side of Olympia. Dinner and free childcare are provided at all meetings, and people can call 352-9716 for more info.

Dance O' Dance 2000.

We will now be seen on (TCTV channel 29) TUESDAYs at 4pm and FRIDAY at 8pm. As always, any age, any style, any experience level of dancers are welcome at any time during the broadcast. Call ahead to reserve a spotlight dance and request music: (360) 866-4524 or e-mail to justinb@writeme.com Technicians should arrive at 6pm, Dancers at 7pm. We will gather afterwards to view our creation.

Please visit the website for a complete listing of dancers and music used throughout the past 30 episodes. Sign the guestbook and forge a link, and I will reciprocate ASAP. <http://www.danceodance.com>

Farmworker Awareness & Advocacy

Mark your calendars! We are encouraging all farmworker advocates all over the country to plan activities in their communities to recognize and honor farmworkers, and fight for fairer treatment and conditions of farmworkers during the last 2 weeks of April, and to celebrate Farmworker Advocacy Day on May 2, 2000.

FARMWORKER AWARENESS WEEKS: APRIL 17-30
FARMWORKER ADVOCACY DAY (FAD): MAY 2, 2000

BODY POLITICS -

Challenging Race, Gender and Class Privilege, and Developing New Revolutionary personal politics

MAY 22-28 Eugene, Oregon- As part of the "9 Weeks of Revolt" series of workshops, forums, teach-ins and ACTION! <http://www.efn.org/~eae>

Here's some of the forums we have confirmed:

Womens' Anarchist History, Lesbian Politics and Commodification of Homosexuality, Rape Awareness, Unlearning Racism/How to Be An Ally, Child care training for men, Sexism in Activist Movements, Sexual Politics of Meat, Exposing Informal Heirarchy in Organizing, AIDS: Challenging the HIV Myths, Men Confronting Sexism, Natural healing and Herbology

HERE'S IDEAS WE HAVE THAT WE NEED INSPIRED FOLKS TO COME FACILITATE WORKSHOPS, SPEAK ON PANELS, AND TEACH SKILLS: -womens self-defense -Mental health -Natural healing of STDs -Abortion issues -Vegan Nutrition/cooking -Environmental Toxicity -Cultural Appropriation -Confronting Able-ism, Size-ism, and Age-ism -Women and Direct Action: challenging the Rambo Syndrome -Class issues in activism -Sex Work from a radical perspective - dealing with sexual abuse without the cops - The Art of Masturbation - Sexual Politics in Activist communities.

Write <eae@efn.org> with ideas and questions or call (541) 684-8977

Bike Summer 2000, The Sequel

Inspired by the tremendious success of San Francisco's Bike Summer '99, Chicago bciycle, transit, and anti-car activists have been conspiring to host the sequel **Bike Summer 2000: The Chicago Cyclennium**.

The goal is simple: to create an environment where information can be exchaged, friendships formed, and creative energies recharged. It will start with the July 28 Critical Mass and continuing with dozens of events throughout the month of August. In addition to deep dish pizza, there will be workshops, historical and neighborhood tours, overnight camping, street theater, a film festival, messenger races, art, music venues, actions, picnics and parties. All on bikes. All free. Check out the website at www.bikesummer.org and Chicago Critical Mass at www.chicagocriticalmass.org, or contact tcorourke@yahoo.com to get involved.

"Awakening the Generations: Listening to Indigenous Voices"

Friday, April 28th from 9am - 1am in downtown Olympia at the Capitol Theatre

This program is being presented to give Voice and to honor the First Peoples of this country and uncover the over 700 genocidal wars happening in the United States and Canada alone! Native Peoples are engaged in a desperate fight against the ravages of ongoing colonization, a fight for survival, to maintain their Ways, Instructions, Land, and Culture. Continuing globalization is fundamentally connected to the colonization of Indigenous peoples throughout the world.

The event is organized as a day of Indigenous presentations, performances, film screenings, ceremony, music, a traditional salmonbake for the whole community, guerilla theatre, artwork, and community networking and organizing in order to educate and inform the broader community about global colonization and ongoing Indigenous resistance.

Featured concerts are John Trudell (Dakota) and his band Bad Dog, Jim Page, Timothy Hull that evening.

A Traditional Salmonbake fundraiser hosted by Chief Johnny Jackson (Cascade-Klickitat) from 4pm-6pm at the United Churches on 110 11th Ave SE.

Featured speakers are Madonna Thunder Hawk (Lakota), who will be talking about struggle to protect the Black Hills of South Dakota from extraction desecration, KevinCostner, and treaty violations; Chief Johnny Jackson (Cascade-Klickitat) and Carol Logan (Kalipuya: invited) on sacred sites, graves protection and the Native American Graves and Repatriation Act; Tom Goldtooth (Dakota/Dineh: invited) of the Indigenous Environmental Network on Indigenous resistance to environmental racism; George Bowechop and Keith Johnson of Makah on Makah Whaling and Treaty rights: confirmed; Billy Frank (Nisqually: invited) on fishing rights; Rudy Ryser (Kowlitchk: invited) on collapsing states and emerging NationsRosalie Little Thunder (Lakota: invited) on the fight for the Yellowstone Buffalo; Chief Jake Swamp (Mohawk:invited) on the Six Nations Confederacy and the oldest peace on Earth; Larraine Canoe (Mohawk: invited) on Indigenous women in traditional culture; guerilla readings from Leonard Peltier's newly released *Prison Writings*.

Spoken Word by Gail Tremblay (Micmac/ Haudenosaunee: invited); Ayanna Haynes (Tsalagi: confirmed) on identity as a basis for resistance.

Storytelling by Vi Hilbert (Lushootseed: invited); Ed Edmo (Shoshone-Bannock: confirmed).

Film Screenings of *Paha Sapa: The Struggle for the Sacred Black Hills* (Lakota/ Cheyenne), *Vanishing Prayer* (Dineh), *Drumbeat for Mother Earth, Buffalo Action, Thin Green Line* (U'wa).

Artwork by Dineh weavers, Skip Mahawk (Dakota), Steve Hapy (Anishinaabeg).

Information Fair: Columbia Hills vs. ENRON Corp., Black Hills protection vs. Kevin Costner, Northwest Leonard Peltier Support Group, Big Mountain Support Group, Center for World Indigenous Studies, Buffalo Field Campaign, Radio Ranch: invited.

"Awakening the Generations: Listening to Indigenous Voices" is part of a week-long series at the Capitol Theatre in downtown Olympia leading up to May Day, sponsored by the MayDay Action Committee of Olympia. We are seeking funding help and community support as well (skills, knowledge, or equiptment...). Contact: Working Group with Indigenous Peoples -Olympia #360-943-5185 or POB 2918, Olympia, WA 98507

TRUTH ABOUT POWER IS SPOKEN HERE
W.I.P.
WORKS IN PROGRESS
APRIL 2000
THURSTON COUNTY RAINBOW COALITION
FREE
IMPROVE YOUR BOTTOM LINE WITH
DISPOSABLE WORKERS
THEY SLICE, THEY DICE —THEY'LL DO ANYTHING*
Save millions with the Part-Time and Temp Models. No Vacations! No Benefits! Nooooo PENSIONS!!
GET 'EM WHEN THEY'RE YOUNG USE 'EM- ABUSE 'EM- AND THEN TOSS 'EM! THEY'RE DISPOSABLE!
Save even more with our Off-Shore Models free of any safety or environmental regulations!
Chinese Prisoners
South American Girls
* THEY DON'T HAVE A UNION!

1
Workers Survey
&
Death Penalty Awareness
+
MayDay in Olympia

4
Along the Color Line
Halt Machinery
Of Death

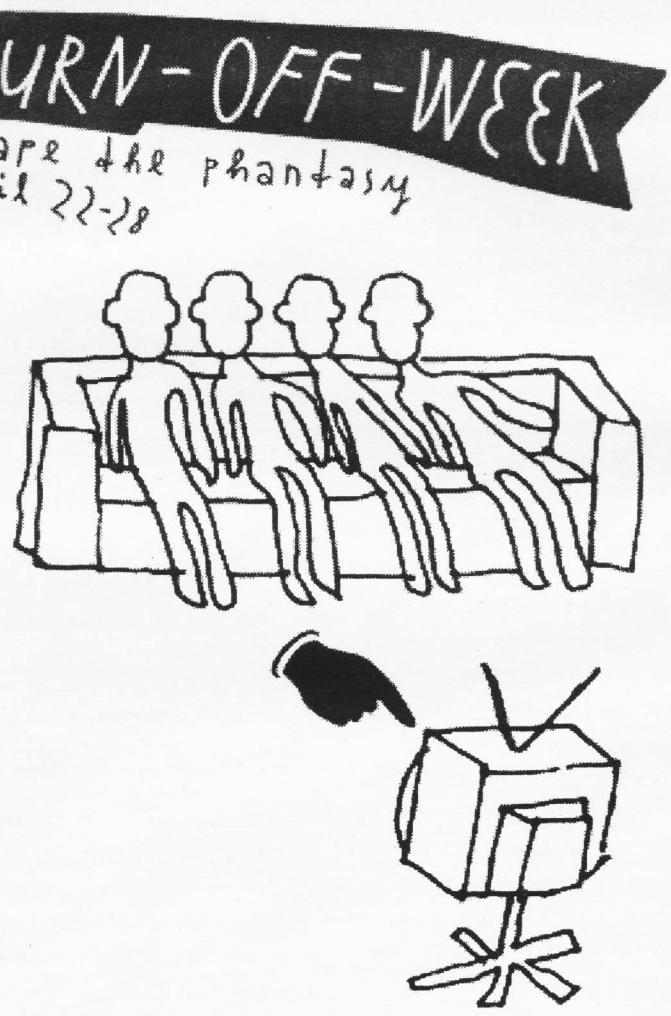
7
Praxis Collective

8
Crossing The Line
Labor of Love:
Helen Lee

10
Cartoonist Wuerker

11
Health Care 2000

13
Mumia 9-1-1



A handful of megacorporations now control most of the global information flows and routinely censor opinions that challenge their interests and profitability.

What are we going to do about it?

TV Turnoff Week, April 22-28 is a start. Millions of people leaving their screens blank for a week is a powerful gesture of consumer sovereignty and will lead to bigger things down the road.

If you are planning an action on your campus, high school or workplace, check out http://www.adbusters.org. You can get some ideas there and download b&w and color versions of the poster.

Check out the new 30-second TV Turnoff "Uncommercial." It's a potent little mindbomb and 60 public access stations have already agreed to air it [including Olympia's TCTV!]. We've raised $3,500 to air the spot twice on CNN Headline News. Let's try to air it eight more times during the week leading up to April 22. Each timeslot costs $1,750. To contribute to this fund, please contact Allan MacDonald at 604-737-2583 or allan@adbusters.org.

Works In Progress
PO Box 295
Olympia, WA 98507